

One Hundred Twenty-fourth

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 3, 4, 5 and 6,
1954

With Report of Discourses



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The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday and Tuesday, April 3, 4, 5, and 6, 1954.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Tuesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 3, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: K SVC at Richfield, K SUB at Cedar City, K VNU at Logan, K JAM at Vernal.

In Idaho: K RXX at Rexburg, K JRL at Pocatello, K ID at Idaho Falls, K GEM at Boise, K BAR at Burley (Sunday only), K EEP at Twin Falls.

In California (Sunday only): K BLA at North Hollywood, K EEN at San Jose, K SBR at San Bruno, K RON-FM at San Francisco, K GO-TV at San Francisco, K CCC-TV at Sacramento, K NXT-TV at Los Angeles.

In Oregon (Sunday only): K PAM at Portland, K SGA at Cottage Grove, K GAL at Lebanon, K GAE at Salem, K ERG at Eugene, K OIN-TV at Portland.

In Washington (Sunday Morning only): K TNT-TV at Tacoma.

In Hawaii (Sunday Morning only, by delayed broadcast): K GMB at Honolulu.

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on

Temple Square, and in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire in the following places: Bonneville Stake Tabernacle, Granite Stake Tabernacle, Salt Lake City; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse of the Brigham Young University, Provo; the Institute of Religion Building of the Utah State Agricultural College in Logan; South Idaho Falls Tabernacle in Idaho Falls; Big Horn Stake Tabernacle in Lovell, Wyoming. This was for the accommodation of large groups of brethren holding the priesthood who had assembled in those buildings to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of Columbia's *Church of the Air* program.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, * Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion,

*Elder Matthew Cowley passed away December 13, 1953.

Richard L. Evans, and George Q. Morris. **

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill. ***

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER

AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of the General Welfare Committee, Church Welfare Program.

Members of Church Board of Educa-

**Elder George Q. Morris was sustained at this Conference (April 6) as a member of the Quorum of the Twelve to fill the vacancy caused by the death of Elder Matthew Cowley.

***Elder Sterling W. Sill sustained as an Assistant to the Twelve Apostles to fill the vacancy caused by selecting George Q. Morris to fill the vacancy in the Quorum of the Twelve Apostles.

tion and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Delbert G. Taylor, Eastern States; J. Howard Maughan, New England; Isaac A. Smoot, Northern States; Lorin L. Richards, Great Lakes Mission; John B. Hawkes, North Central States; Cornelius Zappey, East Central States; Alvin R. Dyer, Central States; Peter J. Ricks, Southern States; Bryan L. Bunker, California; Thomas W. Gardner, Northern California; LeGrand F. Smith, Texas-Louisiana; A. Lewis Elggren, Western States; James A. McMurrin, Northwestern States; J. Melvin Toone, Canada; R. Scott Zimmerman, Western Canadian; Claudious Bowman, Mexico; Harold I. Bowman, Spanish-American; Golden R. Buchanan, Southwest Indian; Edward L. Clissold, Hawaii, Gordon M. Romney, Central American.

FIRST DAY

GENERAL PRIESTHOOD MEETING

The first session of the Conference was a General Priesthood meeting, which was held in the Tabernacle at 7:00 p.m., Saturday, April 3.

President David O. McKay, who presided, conducted the services of this meeting, and made the following introductory statement:

President David O. McKay:

Fellow laborers in the Cause of our Lord and Savior: In behalf of the First Presidency and other General Authorities of the Church, I bid you welcome

to this, the opening session of the 124th Annual Conference, probably the most largely attended Priesthood Meeting ever held in the Church.

You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and in addition, are being broadcast by direct wire over a public address system to members of the Priesthood assembled in the following places: Bonneville Stake Tabernacle, Granite Stake Tabernacle, Sandy Amusement Hall, Ogden Stake Tabernacle, George Albert Smith Fieldhouse of the

Brigham Young University, Provo; the Institute of Religion Building of the Utah State Agricultural College in Logan; South Idaho Falls Tabernacle in Idaho Falls; Big Horn Stake Tabernacle in Lovell, Wyoming.

The singing during this session, will be furnished by the Millennial Chorus, with Elder A. Burt Keddington as Director and Elder Roy M. Darley at the organ. We shall open these services by the Millennial Chorus singing, "Joseph Smith's First Prayer," conducted by Elder Keddington.

Elder Earl S. Paul, formerly President of the Mount Ogden Stake, and Presi-

dent of the Samoan Mission will offer the opening prayer.

Selection by the Millennial Chorus, "O How Lovely Was the Morning."

Elder Earl S. Paul, formerly President of the Samoan Mission, offered the invocation.

Singing by the Chorus: "Out In the Fields With God."

President David O. McKay:

We shall now have a message from the presidency of the Aaronic Priesthood, represented by Bishop Wirthlin.

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church



RESIDENT McKay and my beloved brethren of the Melchizedek and Aaronic Priesthood, I sincerely trust that the Holy Spirit will guide and inspire me in my utterances this night.

This is a new day—a new day that dawned when a young man in the woods of western New York supplicated God humbly for divine direction in finding the Church of the Lord Jesus Christ. The prayer was answered. The Father and the Son appeared to him which appearance reaffirmed to the world that God, our Eternal Father, is a being with body, parts and passions and in whose image we are created. His visit confirmed to the world that the despised Nazarene crucified upon Calvary's Hill was the only begotten of the Father in the flesh—the Creator of mankind.

By divine direction, this young man, Joseph Smith, unearthed a sacred record buried centuries ago in the ancient Hill Cumorah. This record contained the revelations of the Lord to the people that lived upon this the American Continent centuries ago. The scriptures in this holy record are among the most profound ever given to any people or

in any dispensation. For example, Lehi declared:

Adam fell that men might be; and men are, that they might have joy. (2 Nephi, Chapter 2, Verse 25.)

In this day, a new philosophy had fallen upon the ears of a disillusioned generation. The world was in the throes of a great apostasy.

As we think of the joy mentioned by Lehi, I submit the following questions: Could men have joy in the doctrine that unbaptized babes would burn in hell forever? Could men have joy in being denied the right to worship God according to the dictates of conscience? Could men have joy in being denied the right to read the word of God? Could men have joy in the thought that mental and physical torture manifests genuine repentance? Could men have joy in being lead into the realms of ignorance and worshiping a God of whom they could not conceive?

Many statements fell from the mouth of the young Prophet, but one which startled the world was the declaration: "The glory of God is intelligence." "Men cannot be saved in ignorance."

The Lord, through this American

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Prophet, revealed in the Book of Moses, Chapter 1, Verse 39, that his glory and work was as declared by the Lord:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

Had anyone previous to the Prophet Joseph Smith ever revealed to the world the most important work and glory of the Creator? Imagine if you will he who created all things—the universe, endless worlds and man declared that his most important objective was to bring to pass the immortality and eternal life of man. If the work and objectives of the Lord are to be accomplished, there had to be established a direct relationship between our Father in heaven and man on earth. Channels of communication had to be reopened so that the Lord could reveal his mind and will to those he selected to represent him. Hence, the priesthood was restored to establish the former relationship wherein God directed his work for the bringing about the immortality and eternal life of man. John the Baptist returned to earth and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, the same authority which existed in the days of John the Baptist which holds the keys of the ministering of angels and the gospel of repentance and baptism by immersion for the remission of sins. Shortly thereafter, by divine direction, the Apostolic Presidency, Peter, James, and John bestowed upon Joseph Smith and his associate the Melchizedek Priesthood which holds the keys of loosening and binding both upon the earth and in the heavens, the laying on of hands for the gift of the Holy Ghost, the keys to preach the gospel to every nation, kindred, tongue and people, the keys for the work for the dead, and, hence, the relationship which existed between the prophets and apostles of old was established in this day to the end that the Lord's plans for the eternal blessing of his children might be brought into fruition. Priesthood is divine authority, and as Joseph Smith declared:

... is an everlasting principle and existed with God from eternity and will to eternity without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent.

In Section 121, Verse 36, of the Doctrine & Covenants, to confirm the above statements, the Lord declared:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

The priesthood is that which places a man in condition to receive the ministration of angels and to enjoy the presence of God the Father and his son Jesus Christ, which substantiates the declaration of the former apostle, John the Beloved, when he declared:

And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John 17:3.)

Brethren, this is a new day—the day of which the Apostles of old spoke when they prophesied a time of great refreshing would come when there would be a restoration of all things before the second coming of the Redeemer of the world. Does all of this mean anything to you and to me? My beloved brethren who hold the priesthood must realize that the joy of which Lehi spoke is the joy of service in the Lord's work; the joy of contributing to the salvation of the souls of our Heavenly Father's children; the joy of rendering service when called upon by those who preside over us and furthering the work of the Lord—his work to bring to pass the immortality and eternal life of man; and the joy in sustaining those who preside over us.

Today in the stakes of the Church, there are 156,000 men endowed with the authority of the Holy Melchizedek Priesthood, the priesthood after the order of the Son of God, and 129,000 holding the Aaronic Priesthood, or a total of 285,000 sons of God holding divine authority—the most precious gift

that has ever been bestowed upon mankind.

The membership of the Church in stakes only is 1,034,000 of whom 28% hold either the Melchizedek or the Aaronic Priesthood. By the way of comparison, the largest church in the United States with a membership of 29,407,000 has but 45,000 members authorized to participate in the rituals of the Church and to carry on its work, which indicates that 1.5% of the total membership as against 28% of the membership of the Church of Jesus Christ of Latter-day Saints enjoy the privilege of service.

One of the greatest evidences of the divine origin of this great Church and its priesthood lies in the fact that every male member of the Church over the age of twelve who is worthy may hold the priesthood of God and function therein. The bestowal of divine authority upon so many of the Lord's sons is an evidence that our Heavenly Father is no respecter of persons. Station in life and wealth make no difference. Faith in him and the gospel of salvation and obedience thereto wherein men live lives that are compatible with the wishes of our Heavenly Father qualify men to hold the priesthood. Priesthood privileges, powers and service are not in the hands of a few. All of these blessings are not for the General Authorities, stake authorities or bishoprics, but for every worthy holder of the priesthood. After all, salvation is an individual matter, and priesthood service in the cause of the Savior contributes to salvation and exaltation in the Celestial Kingdom. Brigham Young makes this point very clear in the following declaration:

The Gospel of salvation—The Priesthood of the Son of God—is so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are organized, that it is calculated to enlighten the children of men and give them power to save themselves.

Continuing with another statement, President Brigham Young stated:

The Gospel and the Priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power to be crowned with crowns of glory, immortality and eternal lives.

This is the joy of which Lehi spoke: "Men are that they might have joy," and the highest degree of joy will only be found in the presence of God the Eternal Father and his Son Jesus Christ and to share his glory with him.

Some of our brethren who hold the priesthood and have within their grasp all of the blessings and privileges promised to the faithful have laid aside the opportunity of service and for some reason or another have become indifferent and thereby forgotten the covenants they made with the Lord when they received the priesthood. In the 108th Section of the Doctrine & Covenants, Verse 3, the Lord very implicitly reminds us of our priesthood covenants when he declared:

And arise up and be more careful henceforth in observing your vows, which you have made and do make, and you shall be blessed with exceeding great blessings.

No individual who holds either the Aaronic or the Melchizedek Priesthood has received it but what they were asked the question as to whether or not they would be faithful and true and to keep themselves sweet and unspotted from the sins of the world, and to render whatever service may be required.

To those who are active in the priesthood, the Lord has admonished us in the 108th Section of the Doctrine & Covenants, the 7th Verse, as follows:

Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

This places squarely upon the shoulders of all of us the responsibility to strengthen those who may be weak in the spirit of tolerance, patience, and love.

As I think of our inactive brethren, I feel that they are to some degree the

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"Forgotten Men." Might I ask you the question, "What have you done to encourage and stimulate the indifferent young men or older men to activity in the Church?" This should be the time to take an individual inventory of your attitude and my attitude toward our brethren. These men are not problem men, but they are men with a problem. Neither are they marked men, nor are they to be stigmatized, but rather your responsibility and mine is to find solutions to their problems. We must never forget that the Priesthood is a Divine Brotherhood, and the Divine Brotherhood of God should radiate love, good will and helpfulness to all.

There are no deficiencies in the priesthood organization as the Lord has revealed it to us, but there may be some deficiencies in those of us who fail to carry out the plan of the priesthood in being our brother's keeper. Our brethren who are not as interested as they might be have outstanding qualities of character, and these qualities could well be emulated by all of us. Again, the statement of Lehi of old: "Adam fell that men might be; and men are, that they might have joy," and the greatest joy of all is brought forcibly to our attention in the 18th Section of the Doctrine & Covenants, the 15th Verse:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And in the 16th Verse:

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Again, in the spirit of kindness, tolerance and patience let us strive to the accomplishment of bringing back into the fold of activity every member of the priesthood, and that by uniting together we shall lift one another up to the full stature of servants of God,

even from the deacon to the high priest.

These past two years due to the untiring work of stake presidencies, high councilmen, bishoprics and senior Aaronic Priesthood advisors, it has been possible to organize 1,581 senior Aaronic Priesthood quorums and groups constituted of the following: 826 senior priests quorums, 368 senior teachers quorums, 371 senior deacons quorums, and 16 mixed groups. These priesthood quorum organizations require the services of approximately 5,000 of our senior Aaronic Priesthood brethren to make up the presidencies. This is a most encouraging accomplishment, but we cannot cease our efforts upon this accomplishment, but we must look forward to see what there is left to be done.

In the stakes, there are 65,000 senior members of the Aaronic Priesthood. If all of these brethren were organized into quorums as the Lord has indicated in the 107th Section of the Doctrine & Covenants, we would have at least a total of 5,000 Senior Aaronic Priesthood quorums. The accomplishment of this will require unceasing effort.

In 1953, 3,000 senior members of the Aaronic Priesthood were advanced to the Melchizedek Priesthood. For this accomplishment, I would have you know we are most grateful, but unfortunately there were more of our brethren joined the senior Aaronic Priesthood group than were advanced to the Melchizedek Priesthood, which brings me to another question, "What about our sons who hold the Aaronic Priesthood under the age of twenty-one—these wonderful young men who Elbert Hubbard declared were made of 'Soul Stuff'?" And the most valuable "Soul Stuff" in the Church of the Lord Jesus Christ are these young men born in this dispensation. They are the choice spirits, for they have been born in most instances under the new and everlasting covenant. It causes us deep concern when we find that during the year 1953 there were 3,332 twenty-year-old deacons, teachers and priests that within the coming year will become members of the senior

Aaronic Priesthood group. This terse statement tells a sad story. If we were to go into the lives of these young men, out of our investigation, we would find that someone, either a bishop, a bishop's counselor or an Aaronic Priesthood advisor has been remiss in his duty. I can't help but believe that all of these young men have become inactive and disinterested because they have lost contact with the Church, and we lose contact with all of these potential members of the senior Aaronic Priesthood by our failure to keep in constant touch with them, particularly when they are inactive and indifferent. There is but one solution to keep Aaronic Priesthood members under the age of twenty-one interested, motivated and active in their priesthood work, and that is through a very definite system of personal contacts. The Church has been built up on personal contacts. Your grandfather and my grandfather accepted the gospel because of many personal contacts made by missionaries. The contact system is still the most profitable and only one whereby inactive and indifferent members of the Church can be brought back into the fold.

I should like to relate a beautiful story of one of the great spiritual leaders of the Church, President Edward J. Wood, former president of the Alberta Temple and Alberta Stake. The story as related to me by him is as follows:

The bishop of his ward called into a special meeting some of the brethren, and among them was President Wood. The bishop announced that the brethren had been called together to go on a special mission, and this was the mission: The bishop announced, "We have a group of young men under the age of twenty-one who hold the Aaronic Priesthood who now manifest no interest and render no service. They must be brought back. Hence, I am calling each one of you brethren on a special mission to bring back one of these boys." President Wood said, "I wondered at first what kind of a mission my bishop was calling me to perform when I was president of the Alberta Temple and

president of the Alberta Stake of Zion, but when he made his announcement, I gladly responded to the call. My assignment was to visit a boy who lived five miles out of Cardston. I thought first of the boy's family. I knew I would have to face an indifferent father and an indifferent mother, and so I decided to invite him to attend the ward Priesthood Meeting with me which was held on a week night. I drove the five miles to the boy's home, and as I anticipated, the father was indifferent and the mother was indifferent saying, 'If our son decides to go to priesthood meeting with you that is his privilege.' And so the president stated that after a good deal of persuasion the boy reluctantly consented to go to priesthood meeting.

During the time it took to drive the five miles, what do you suppose this wise man talked about? Did he talk about the Church? "No." Did he talk about priesthood? "No." Was he critical of the boy for his failure to attend to his priesthood obligations? "No." But, he talked about the things that the boy and all boys are interested in, namely athletics. He opened up the subject by telling the boy of his own experience when he and his brother William were the champion bicycle riders of the State of Utah. Was the boy interested? "Surely," for he, too, was interested in athletics as all boys are. The president of the stake, the president of the Temple brought himself down to the level of the boy in being able to look through the eyes of a boy, and with the same viewpoint, the boy opened his heart to President Wood and was willing to talk about his achievements in the field of athletics.

Arriving at the chapel, President Wood asked the boy if he would attend his deacons meeting. "Yes," he would. Then, the president requested him to listen intently and to report to him as to what had been said and what had been done. After the meeting, it was easy to open up a discussion on the priesthood, and as the boy reported in all frankness and forthrightness, he told the president that he hadn't heard

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anything he liked, nor was there anything done in the quorum meeting that inspired him. President Wood asked him what was wrong, and the boy readily answered, "The teacher was not prepared. I knew he was not prepared because when the quorum opened its meeting, he handed the manual first to one boy and then to another to read a paragraph." He said, "I might as well of stayed home, I am sure I would have learned more." There were no assignments made to the deacons, either for passing the sacrament or gathering fast offerings. In fact, there was no action in the quorum meeting, and boys love action.

Arriving home, the president extended another invitation to the boy to attend priesthood meeting. The boy consented, but during the interim between the first meeting and the second, the president of the stake went to the advisor of the deacons quorum and pointed out to him the reason why the boys were inactive and indifferent, the president's reason being that the teacher was unprepared, secondly, the president of the deacons quorum was not called up to preside over the quorum, and thirdly, no assignments were being made. You can rest assured that the next week the teacher was prepared, the presidency of the deacons quorum was in its place presiding over the meeting, and assignments were made, and thus for six consecutive weeks the man with the greatest amount of responsibility and work to do made a round trip of twenty miles to pick up a deacon and take him to priesthood meeting. As the seventh week dawned, the president asked himself the question, "I wonder if I am accomplishing anything in behalf of this boy? Tonight I will make a test of my plan." In place of driving to the boy's home, the president went to priesthood meeting, and soon the fruits of the president's efforts were manifested, for thirty minutes late, the deacon came in. At the end of the meeting, President Wood declared, "I received the greatest thrill of my life.

That boy sided up to me and placed his hand in mine, looked me squarely in the eye, and expressed his gratitude and appreciation for what I had done in just two words in boy language, 'My Pal.'"

Brethren, that is the solution to the problem of the Aaronic Priesthood under the age of twenty-one where they become indifferent—"Palship," and may I emphasize it is the solution. Palship first means contacts with boys. It means that if you establish palship, you have their confidence, good will, and their love. They will follow you to the ends of the earth if necessary. Yes, Elbert Hubbard was right when he declared, "Boys are made of Soul Stuff," and the most precious "Soul Stuff" in all the world is found in the Church of the Lord Jesus Christ, for herein are potential General Authorities, stake presidents, and bishops, and numerous other future leaders.

Yes brethren, there are some outstanding achievements due to the efforts of you Aaronic Priesthood workers. It affords me a great thrill to announce tonight that more than 15,000 young men will receive an Individual Aaronic Priesthood Award for their faithfulness and service in the priesthood, for they have attended their sacrament meetings, priesthood meetings, have paid a full tithing, have kept the Word of Wisdom and met their priesthood obligations in full. Again, we must not look back at what we have done, but rather we should look forward and remember that out of a total of 63,000 members of the Aaronic Priesthood under the age of twenty-one, there are still 48,000 who have not achieved as have the 15,000. These 48,000 should enjoy that divine thing that I choose to call "palship."

Brethren, there is but one question left, "Are you and I our brother's keeper?" The answer is obvious. The priesthood of God is a divine order founded upon the love of God for his sons, for God so loved the world that he gave his only begotten son, and his son so loved the world that he gave his

life for the redemption of all, and if you and I love our neighbors, as God has commanded, as ourselves, we shall close our priesthood ranks and we will gather our brethren who may be inactive in the priesthood to our side and present to the world a priesthood solidarity which will give all of us the strength to destroy the enemy of indifference and temptation and criticism, and which will inspire us to be as one, as are the Father and the Son one, and as Lehi declared: "Men are that they might have joy," and above that and most important of all that we shall be instrumental in the Lord's greatest work to bring to pass the immortality and eternal life of man, which I humbly pray will be the heart-felt desire and accomplishment of all of us, in the name of Jesus Christ. Amen.

Bishop Joseph L. Wirthlin:

Brethren, the First Presidency, out of their kindness and generosity, have permitted the Presiding Bishopric to show you a film tonight that deals with the

procedures of the Adult Aaronic Priesthood plan and program. May I say to you that in this film there is a story and in the story there is a character. We want you to understand that while we show the extremes to which this particular man went, the purpose is to show what can be done if we are kind and patient, no matter how far afield some of our brethren may go. This film does not intend to carry the impression that all of our senior Aaronic brethren have gone as far as this particular character went.

(There was then presented on a screen a film story entitled "Come Back, My Son.")

The congregation and the Chorus joined in singing: "I'll Go Where You Want Me To Go."

President David O. McKay:

President J. Reuben Clark, Jr. will now speak to us.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: I hope that you will help me by your prayers for the few moments that I shall stand before you. This is a humbling experience, and I am sure we are all mellowed by that powerful picture showing how one man was led back from temptation and waywardness to enjoy the blessings of the Lord.

In recent years there has come to be a new philosophy which affirms that the world has been working on the wrong theory over the centuries, and they say that we must not longer talk of punishments, but only of rewards. You know, I believe that there are no real punishments except those which we bring upon ourselves. The felon in the penitentiary cell has punished

himself by his course of action which has taken away from him a blessing with which God endowed him, namely, his freedom.

The Lord has laid down as a part of the eternal plan great principles which we are to follow if we are to gain the blessings which are predicated thereon. If we fail to live those principles and rules we fail to get the blessings. The Lord does not need to punish, we punish ourselves, we deprive ourselves of the blessings which the Lord promised us.

And so with these members about whom we have heard and have seen tonight,—they are not punished by anybody. They are just failing in themselves to enjoy the blessings which they could enjoy if they lived as they should. And I should suppose that of

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the ways in which, some at least, might be approached, one would be from the point of view entirely of leading them to blessings, not to pointing out the punishments. For instance, the Word of Wisdom. Lead them to see the blessing which sobriety brings, the giving up of things which the Word of Wisdom denies. That is the point. We are not enjoying the blessings we might enjoy by righteous living. It is not a question of somebody imposing punishments upon us.

And so through the whole realm of our activities.

Now one thing stood out tonight, I thought, in that picture: Here was a bishopric, finally shaken into a realization of their duties, but the bishopric did not undertake to do it all alone; they immediately called in help. You know, it takes more than three good men as a bishopric to make a good ward. Three good men may build a good ward, but they cannot do it all by themselves, and so with a presidency of a stake, so with a presidency of a quorum, and so with every group of leaders in the Church. They cannot do the service alone. They must have the help of every man and woman who serves under their direction.

And that brings me back to my theme song—this question of unity. We shall never, brethren, get to the place that the Lord expects us to go and marked out for us to get to, save we shall work together in unison. We cannot each one go out by himself, along his own lines, live his own life, so to speak,

and have this Church reach the destiny which it will reach if we do cooperate.

And I repeat to you what I have said time and time and time again in these Priesthood meetings, and pardon the repetition, but I think there is still room for some to hearken to the suggestion: We must work together as one. We must follow our leaders and if we do I say again, there are no limits to the things which, in righteousness, we may accomplish. Every man living as he should, cooperating as he should, brings into the ward or into the quorum a power against evil that cannot be attained in any other way.

Now, brethren, I should like to urge you to take to heart the lesson which this picture has taught us tonight. Remember the splendid instruction given us by the Presiding Bishop and rally around our leaders, let them tell us what to do and how to do it, and then so doing, we shall build up in our quorums, in our ward, in our stake, in the Church, a power for good, for righteousness which Satan cannot tear down and he is on the look-out all the time, all the time, day and night. Perhaps all of us, each of us, can think of some way in which we might help our presiding officers and to build up the unity, the standing together which is so essential to this Church.

May the Lord give us this spirit of unity, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency will now address us.

PRESIDENT STEPHEN L. RICHARDS

First Counselor in the First Presidency

MY BRETHREN: With the impressive presentation which we have witnessed here in this building tonight, I wish that all assembled who are privileged by special wire to hear this service might have seen it also.

With President Clark's remarks as something of a background and justification, I would like to say a few words to the priesthood upon a subject which has been weighing upon my mind for quite a period of time. I would like to speak briefly on the subject of justice and mercy. The Gospel of Jesus Christ

is founded on law, salutary, righteous, benevolent law, established for the salvation and the blessing of humanity. For every law given, there is a penalty for its infraction. I know of no scripture where this is more plainly stated than by the Prophet Alma: "Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?" (Alma 42:17.) The Savior himself declared that he came to fulfill the law, not to do away with it, but with the law he brought the principle of mercy to temper its enforcement, and to bring hope and encouragement to offenders for forgiveness through repentance.

I presume it has always been a nice question, and a perplexing one, to determine when the demands of justice are satisfied and the principle of mercy takes over. To assist in the determination of this issue, we have available to us again the words of Alma: "For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the *truly penitent* are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God." (Alma 42:24-25.)

Now the Church of Christ is commissioned with the authority to interpret the law and pass judgment on infractions thereof. This is a heavy responsibility, one which many officers of the Church would forego, if they could justify themselves in so doing. In civil government it is not uncommon to hear references to the majesty of the law, by which is contemplated, we may assume, not only its supremacy and binding force, but also the deference and respect which should be shown for it, and the obligation to sustain its sovereign power. Certainly this applies with greater force and extended meaning to the majesty of divine law. It is God's law. It must be supported and it must be enforced to win salvation and the respect of those within the Kingdom and those without.

For the maintenance of the law of the Lord, judges have been set up in his Kingdom, tribunals established, and guiding principles laid down for the administration of justice. Bishops of Wards have been designated common judges in Israel, and they, with their counselors, have been delegated with authority to deal with cases properly coming under their jurisdiction. Appellate courts, culminating in the First Presidency of the Church, have likewise been designated by revelation having both appellate and original jurisdiction.

With this as a premise, I ask first the question, How can the priesthood and ecclesiastical authority of the Church best discharge the responsibility so committed to it. Do not "the judges in Israel" have a compelling obligation to deal with all cases of infraction against the law, mercifully but justly? What good to the Church, what real benefit to erring members, can come from ignoring this obligation and, as we sometimes say, winking at and "white-washing" the offenders? Can the judges thus help in setting people on the way to repentance and forgiveness?

What is repentance, and when does it become operative in the attainment of forgiveness? We all know the answer. Repentance consists first in a godly sorrow. Note the term "godly sorrow," which the scriptures tell us "worketh repentance to salvation . . . but the sorrow of the world worketh death." (II Cor. 7:10.) This godly sorrow is something more than admission after being discovered in sin, and the judges in Zion will do well not to confuse the two. Next after godly sorrow comes confession, which is prompted by the inward sorrow and the earnest desire for relief from the suffering entailed by acute realization of wrong-doing of which we saw an impressive illustration tonight. To whom should confession be made? To the Lord, of course, whose law has been violated. To the aggrieved person or persons, as an essential in making due

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retribution if that is necessary. And then certainly to the Lord's representative, his appointed judge in Israel, under whose ecclesiastical jurisdiction the offender lives and holds membership in the Kingdom.

Is the offender justified in by-passing his immediate Church authority and judge, and going to those who do not know him so well to make his confession? Almost universally, I think the answer should be No, for the local tribunals are in position to know the individual, his history and environs far better than those who have not had close contact with him, and in consequence the local authorities have a background which will enable them to pass judgment with more justice, and also mercy, than might be reasonably expected from any other source. It follows that it is the order of the Church for confessions to be made to the Bishop, which entails heavy and exacting responsibilities on the part of the Bishop, the first of which is that every confession should be received and held in the utmost confidence. A Bishop who violates such a sacred confidence is himself guilty of an offense before God and the Church. Where it becomes necessary to take counselors into his confidence, as it frequently does, and where it is necessary to organize tribunals, the Bishop should inform the confessor, and if possible obtain his permission so to do.

Why is confession essential? First, because the Lord has commanded it, and secondly, because the offender cannot live and participate in the Kingdom of God, to receive the blessings therefrom, with a lie in his heart.

Now the confessed offender is not left without hope, for he can obtain forgiveness by following the course outlined, and by forsaking sins comparable to that committed, as well as all other sin, and living before the Church and the Lord in such manner as to win approbation of both. The offender who has brought stigma and affront to the ward, the stake or the mission should seek the forgiveness of those he has thus offended. That may be had at

times through the presiding authorities of the various divisions of the Church. At other times it may be appropriate and quite necessary to make amends for public offenses and seek forgiveness before organizations of the people. The judges of Israel will determine this matter. And if the judges in the missions, the wards and the stakes need counsel in the matter, they know where to get it.

How may the judges of Israel determine when repentance is adequate? Surely this determination must rest with the inspired discernment and discretion of the judges. No specification of time required can be definitely made, but one caution may be wisely observed. That caution is for a sufficient time to elapse to permit a period of probation for the one seeking forgiveness. This probation serves a double purpose: First, and perhaps most important, it enables the offender to determine for himself whether he has been able to so master himself as to trust himself in the face of ever-recurring temptation; and secondly, to enable the judges to make a more reliable appraisal of the genuineness of repentance and worthiness for restored confidence.

Now I well recognize that the most serious aspects of this whole matter relate to personalities involved. I think I have never been moved to greater compassion than that arising out of sympathy for the innocent victims of a sin committed by a son or a daughter, a father or a mother. I am sure that the officers of the Church will always be susceptible to feelings of deep pity for those who have fallen from the path of righteousness and for their families. And the question will continually arise in the future, as it has done throughout the past, how far such considerations shall deter the judges of Israel from merciful, kind, but just adjudication of offenses against the laws of God. Long ago I have taken the position, with which I think my brethren accord, that *every case of infraction* and I speak now of those infractions violative of the laws of God which involve moral turpitude,

every infraction *against the laws of God should be dealt with*. I do not say how. I leave that to the inspired wisdom of the judges. Knowingly permitting a serious infraction of divine law to pass unnoticed is no kindness to the offender. He will never gain forgiveness except on the terms the Lord has prescribed, and which I have tried to outline.

And I ask you as a final question, How can we ever hope to maintain the dignity of the Church and the majesty of the law of the Lord without exercising disciplinary action through the tribunals which the Lord has set up. So I think I am justified in calling upon the Bishoprics, the High Councils, the Stake Presidencies, the Mission Presidencies, and the officers of quorums to be watchmen on the towers of Zion, to guard and forewarn the people against the incursion of sin, to teach in plainness and without equivocation the law of the Lord, to uphold the law, and righteously and mercifully enforce it for the blessing of our membership in the Church and all mankind.

Now I hope, my brethren, that I do

not seem too exacting in what I have laid before you. I believe that it is but a kindness to our brethren and our sisters throughout the Kingdom of the Lord to make them understand these principles which he has laid down, and I believe that if we exercise the great priesthood which has been given to us in the manner in which we should exercise it, we shall accomplish for those who offend, as well as for the Church, a great service. And I ask the Lord to bless us in this great power of the Holy Priesthood, to which tribute has been paid here tonight. It is the power of God; it is the direct delegation of his authority for the administration of his work, and he has selected his servant who stands at the head of this Kingdom to represent him, and I know that as we follow his direction and counsel and his example, we will win for ourselves his confidence and we will win the confidence of the Lord, and the blessings which will make us happy.

May the Lord bless you, my brethren, I humbly ask in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY



WE HAVE several notes here that should be considered by presiding officers in stakes and wards, in addition to those already mentioned in the message given by the Bishopric and by the counselors in the Presidency.

One of these I will mention. The others we can carry over. Will the presidencies of stakes at your quarterly conference please present to the visiting General Authorities any problems which you have that are current, or might be current within a few days or weeks. Let the Brethren who are on the ground consider these problems with you. It may be the reorganization of a bishopric, the appointment of high councilmen, or the reorganization of a high council. Not infrequently we find before us correspondence from stakes in which

quarterly conference was held just the week before our Thursday meeting, problems which should have been taken up with the visiting Brethren.

If you will follow that little suggestion it will expedite matters in the Presidency's office, which are accumulating.

As I contemplate the vast audience of Priesthood tonight, assembled in the various places named at the opening of the meeting, and realize the potency and power of this great body of men, I am overwhelmed. As I sat in the audience and listened to the message given so impressively by the Bishopric, and so successfully by the men and women who produced that film, I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these fifteen or twenty or twenty-five thou-

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sand men of the Priesthood who are worshipping tonight.

"There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor thro' life's short day
For Jesus, the Crucified;
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be."

I hope everybody who sang that verse applied it to himself, and in a way made a sacred vow to do better in the future than in the past, and there came to my mind five fundamental virtues which should be associated with that will. I will just name them.

First is faith,—faith in God the Father, in His Son, faith in our fellow men.

The second is honesty, a childish sincerity, honest in dealing with our fellow men. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that as the king in Hamlet, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the Priesthood. Be loyal to your wives and to your families, loyal to your friends.

I cannot think that the Spirit of God will strive with a man who in any way helps to break up another man's family. I care not what seeming attraction may be between him and the wife of the other man. God will withdraw his Spirit from such a one.

Do you know that five or six letters that have come just this week from broken-hearted wives of some men who are disillusioned with the Church have their origin in dishonest dealings with men, or fancied dishonest dealings of brethren, and three of them from broken-hearted wives who are pleading for something to be said to have their

husbands brought to recall what it means to be loyal to covenants made in the House of the Lord.

Fourth, there springs from that chastity. All these 25,000 men, clean. That means something in this old world.

Fifth, in the heart of each one a willingness, indeed, a desire, to serve their fellow men.

I will say no more, but I feel impressed to ask you, and all other listening in to repeat with me the First Article of Faith, and the Thirteenth Article of Faith, and let us say it slowly, and think of each word as we say it.

You recall the first: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The Thirteenth: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Will you brethren? The first. (The brethren repeated the First Article of Faith.)

Thirteenth. (The brethren then repeated the Thirteenth Article of Faith.)

May inspiration from on high and the constant guidance of the Holy Spirit enable each of us to accentuate that belief by radiating in our daily lives the ideals and principles of the Gospel of Jesus Christ, I earnestly pray in the name of our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

The Millennial Chorus will now sing "Onward Christian Soldiers," directed by A. Burt Keddington, after which Elder Evan P. Wright, formerly president of the South African Mission, will offer the closing prayer.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL

over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming, and by 10 television stations in Utah, Washington, Oregon, California, Arizona, and Colorado, to an estimated number of television receivers of 3,861,400 people.

The *Church of the Air Broadcast* will be from 8 to 8:30 o'clock tomorrow morning. President J. Reuben Clark, Jr. of the First Presidency will be the speaker.

The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 7:50 a.m. It is requested that the audience during the broadcast refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors.

Please note this. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

The regular session of the conference will begin at 10 o'clock.

The Book of Mormon Oratorio will

be presented by the Utah Symphony Orchestra and the University of Utah Combined Choruses in the Salt Lake Tabernacle Tuesday evening at 8:15 o'clock.

I am glad we have the following estimates or count:

Tabernacle attendance, over 9,000.

Assembly Hall, over 2,500.

Barratt Hall, over 1,300.

Estimated on the grounds, over 1,700.

Brigham Young University Fieldhouse, 1,800.

Ogden Tabernacle, 860.

Logan, 470.

Idaho Falls, 500.

Idaho Falls, 500.

Idaho Falls, 500.

Idaho Falls, 500.

Idaho Falls, 500.

Idaho Falls, 500.

Idaho Falls, 500.

This makes a total of over 20,000

members of the Priesthood assembled.

"Onward Christian Soldiers" will now be sung by the Chorus, and the benediction will be offered by Elder Evan P. Wright, formerly president of the South African Mission.

The Millennial Chorus sang the hymn, "Onward Christian Soldiers."

Elder Evan P. Wright offered the closing prayer.

SECOND DAY MORNING MEETINGS

CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:00 a.m., Sunday, April 4, 1954. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nation-

wide audience. Today's service comes to you from the "Mormon" Tabernacle on Temple Square in Salt Lake City, through the facilities of Station KSL. The speaker will be President J. Reuben Clark, Jr., Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. Music will be by the Tabernacle Choir, directed by J. Spencer Cornwall. Frank Asper is at the organ.

The Choir first sings a paraphrase of Psalm 13, with the worshipful music of George Frederick Handel: "Father, O hear me! . . . In mercy hear me and turn not, O Father, from me."

(The Choir sang, "Father, O Hear Me."—Handel-Christiansen.)

Announcer: We continue this service with a sacred song by Evan Stephens: "Holiness Becometh the House of the Lord."

(The Choir sang: "Holiness Becometh the House of the Lord."—Stephens.)

Announcer: We shall now hear on this Church of the Air Service President J.

Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. President Clark has had a distinguished career as a lawyer and public servant, and was formerly United States Ambassador to Mexico, and former Under-secretary of State. He has titled today's talk: "Jesus, Our Risen Lord."

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

THROUGH the resurrection of Christ, resurrection shall come to every mortal born to the earth, each in his own due time, thus redemption from the Fall will be universal. Through obedience to the commandments of Christ's Gospel, an exaltation in the Kingdom of God may be also attained by every mortal.

These are the glorious and eternal truths which this Easter Time brings vividly and with consolation to our troubled minds and fearsome hearts.

While the Disciples did not understand Christ's resurrection till after the event, yet the record, read in the light of the full plan, is perfectly clear.

Centuries before, the Psalmist gave us in outline, the horrors of body and mind of a crucifixion and foretold the actual outcry of Christ on the cross, as in the very extreme of mortal agony and of hopeless despair, he exclaimed: "My God, my God, why hast thou forsaken me?" (Psalm 22:1; Matthew 27:46; Mark 15:34.)

Jesus, himself, predicted his death and resurrection time and again as he went about his mission.

At the time of the Second Passover, Jesus, preaching to the multitude, said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resur-

rection of damnation." (John 5:28-29.)

Mark tells us that at Caesarea Philippi, "he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly." Matthew makes essentially the same record of that occasion. Speaking to the Disciples shortly thereafter, Jesus gave them the same message. (Mark 8:31-32; Matthew 16:21; Luke 9:22.)

Matthew tells us that following the Third Passover, while they still abode in Galilee, Jesus again declared his resurrection, and Mark adds, "But they understood not that saying, and were afraid to ask him," while Luke tells us that they understood not, "and it was hid from them, that they perceived it not." (Matthew 17:22-23; Mark 9:31-32; Luke 9:43-45.)

While the Disciples, so told time and time again, "perceived it not," the people and the scribes and chief priests and all the rest knew about it, for he spoke "openly."

In the temple precincts on the third day of the final week, as the last hours were pressing upon him with their infinite responsibility, Jesus prayed: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." An answering voice from heaven declared: "I have both glorified it, and will glorify it again"—some hearing thought it thun-

dered, others that an angel spoke. Only Jesus understood. So, as he awaited the coming of Judas and the soldiers, in that agony of infinite, anxious, fearful responsibility which all but overpowered him, he cried out: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (John 12:27-29; Matthew 26:39.)

But he made many less direct declarations regarding his resurrection, as the one at the Last Supper where he told his Disciples that after he left, the Father would send the Comforter, the Holy Ghost. (John 14:18, 26.)

Jesus left no room for doubt that he was to be slain and then resurrected, yet it was hid from the Disciples.

The resurrection of Christ has been challenged from the very hour he stepped forth from the tomb in the early morning of that day of days, nineteen and a half centuries ago.

Recalling those predictions of his resurrection which he made openly, the chief priests and Pharisees, after Christ's burial, besought Pilate to place guards at the tomb, "lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matthew 27:62-66.)

But the eternal plan of God was not to be frustrated. In the early morning hours, before it was light, an angel with a countenance like lightning, descended from heaven, rolled back and sat upon the stone with which the chief priests and Pharisees had sealed the sepulchre. "And for fear of him the keepers did shake, and became as dead men." Recovering from their stupor, they hastened to the city, "and shewed unto the chief priests all the things that were done," who gave the keepers "large money" to hold their tongues as to the real events, and to spread the lie that 'the disciples

came by night, and stole him away while they slept.' (Matthew 28:1-4, 11-13.)

From that hour of that morning till now, Satan has persuaded heretics to deny the Christ and his resurrection.

As the watch went to report to their masters, Mary Magdalene (who had already been to the empty tomb "when it was yet dark"), and Mary, the mother of James, and Salome, with some women from Galilee, had, at sunrise, fearfully entered the empty sepulchre, where two angels stood beside them, clothed in white, shining garments. One spoke to them, saying: "Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified. He is not here, but is risen . . . go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (John 20:1; Matthew 28:1, 5-7; Mark 16:1-7; Luke 24:1-6.)

The reports of the women seemed to the disciples as idle tales, and believed not.

Thus was announced to the Disciples and his followers the resurrection of the risen Christ. Complete was the vicarious atonement of the Son of God for the Fall of Adam.

On that same day of the resurrection, the risen Christ appeared to Mary, to the women at the tomb, to Peter, to the two Disciples journeying to Emmaus, and in that evening to all the Disciples except Thomas; a week later to all the Disciples including Thomas; later still on the shores of the Sea of Tiberias, to Peter and those who had also gone fishing; and afterward to some five hundred of the brethren at once, and to James; then to the living Disciples at a mountain in Galilee by appointment by the Christ; and lastly to the Disciples at the ascension.

Thus was the resurrection currently witnessed by the Apostles and other followers of Jesus, the Carpenter of Nazareth, the Son of God, the Christ.

This Church of ours accepts all the

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foregoing as the literal facts pertaining to the resurrection; none is symbolism, none is allegory. These things are the warp and the woof of the Restored Gospel of Jesus Christ. They admit of no questioning, amongst us they are not questioned. That they are true is our testimony to the world.

The Church of Jesus Christ of Latter-day Saints accepts Jesus, the Christ, at his own estimate when he proclaimed his Godhood to the Jews on the temple grounds at Jerusalem: "Before Abraham was, I am"; when he petitioned in the great intercessory prayer: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 8:58; 17:5.)

In modern revelation, Jesus, the Christ, has over and over again declared himself in the same language.

This is the Jesus, the Christ, to which we of this Church yield full and complete allegiance, unmarred by rationalizing, by any derogation as to his divine personality, his work among men, his vicarious sacrifice for their sins, his membership in the Holy Trinity.

Final peace will come into this bloody world only when Jesus and his teachings shall rule the world.

The great mission of this Church is to proclaim Christ and him crucified and his Gospel. This should be the message that all Christendom declares.

That Jesus of Nazareth was the Christ, the Son of God, the First Fruits of the Resurrection, the Redeemer of the World, a member of the Trinity, is the testimony which I humbly give, in his name. Amen.

(The Choir sang: "The Voice of God is Heard Again."—Stephens.)

(Organ Selection: "God Moves in a Mysterious Way."—Bradbury.)

Announcer: From the Choir we have heard one of the hymns of Evan Stephens: "The voice of God again is heard, The silence has been broken, The curse of darkness is withdrawn, The Lord from heaven hath spoken."

And now in closing the Choir sings a worshipful hymn by Haydn: "O worship the King all glorious above, and gratefully sing His wonderful love."

(The Choir then sang: "O Worship the King."—Hayden-Cornwall.)

(Organ Selection: "Softly Now The Light of Day."—von Weber.)

Music: Organ and Humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. The speaker was President J. Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, April 4, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist and the spoken word by Richard Evans.

The Choir first sings a worshipful song

from the writings of Randall Thompson: "Alleluia."

(The Choir sang: "Alleluia."—Thompson.)

Announcer: Frank Asper moves now into a majestic theme from the Psalm settings of Benedette Marcello: "The Heavens Declare the Glory of God, and the firmament showeth His handiwork."

(Organ selection: "Psalm XVIII."—Marcello.)

Announcer: The Choir next sings a sacred song with words and music by Will James: "Jesus, our Lord, we adore Thee, Jesus, our crucified Savior."

(The Choir sang: "Jesus, Our Lord."—James.)

Announcer: Frank Asper turns now to the devotional quality and character of an 18th Century Italian "Aria" by Tenaglia, as arranged by Philip James.

(Organ selection: "Aria."—Tenaglia-James.)

Announcer: From the "Elijah" by Mendelssohn comes the music of this sacred song with words selected from the Old Testament texts: "Oh! That I knew, where I might find Him, Oh that I might even come before His presence. . . . If with all your hearts ye truly seek me, Ye shall ever surely find me, Thus saith our God."

(The Choir sang: "If With All Your Hearts."—Mendelssohn)

Announcer: We often see the familiar picture of parents and teachers pleading with young people to improve themselves, to learn their lessons, to make the most of their lives. And because of this sincere anxiety on the parts of parents, young people may sometimes assume that they are doing teachers or parents a favor by learning their lessons, by improving their lives. In one sense this is true. It is true that much of the measure of a parent's success and satisfaction is found in the soundness and happiness and success of his children. It is true that much of a teacher's success is found in the lessons that his students learn. But in another sense, it is a peculiar

paradox that parents or teachers should so much, so long, so patiently have to plead with young people to make good use of their lives—for every effort they make, all the knowledge they acquire, every lesson they learn is for their own everlasting advantage. And in doing what they should do and in learning what they should learn, they are doing a favor for themselves. Leaving for the moment the matter of prodding and persuading young people, may we look briefly at another side of the subject: Sometimes we may think that we have done someone else a special favor if we live according to law. Sometimes we may think we are doing the Lord God a special favor if we keep His commandments. And it is true that it would please Him to have us do so, for His declared purpose is "to bring to pass the immortality and eternal life of man," (Pearl of Great Price: Moses 1:39) to bring to pass the happiness, and peace and everlasting progress of His children. For this cause were the commandments given, and for this cause has He patiently repeated them through His servants the prophets. But in keeping them, we serve first ourselves—no matter what we may do for others besides ourselves. And in breaking them we do injury to ourselves, no matter what we may do to others besides ourselves. It is a great virtue to love and to please parents; it is a sincere satisfaction to a teacher to see a lesson learned; and it is good to keep the commandments for the approving favor of our heavenly Father. But in all this pleasing of others, in all this learning of lessons, in all this keeping of commandments, we do immeasurable service for ourselves. And others shouldn't have to plead with us so much or labor with us so long to persuade us to do what we ought to be anxiously doing.

(The Choir then sang: "Praise to the Lord.")

Announcer: We have heard a hymn from the 17th century, with words by Josphine Neander: "Praise to the Lord, the Almighty, the King of Creation. O

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my soul, praise Him, for He is thy health and salvation."

And now Frank Asper turns to a hymn melody by Robert Lowry, which has become inseparably identified with these cherished words of the hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most gracious Lord; No tender voice like thine can peace afford. . . . Stay thou nearby; Temptations lose their power when thou art nigh. I need thee; O I need thee; Every hour I need thee! O bless me now, my Savior; I come to Thee!"

(Organ selection: "I Need Thee Every Hour."—Lowry.)

Announcer: The Tabernacle Choir closes with a brief and delicately echoing anthem of exhortation by L. Stanley Glarum with words from the 47th Psalm: "Sing Praises unto Our King, for God is King o'er all the earth."

(The Choir sang: "Sing Praises."—Glarum.)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and eighty-fifth presentation, continuing the 25th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of the General Conference convened promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the choral music for this session. Frank W. Asper was at the organ console.

President David O. McKay:

In solemn worship this beautiful Sunday morning, thousands are assembled in the Tabernacle in Salt Lake City, in the Assembly Hall, Barratt Hall, and many are gathered on the walks and lawns of the Tabernacle Grounds listening to the service over a public address system. Other thousands are listening in over radio and television stations.

This is the second session of the One Hundred and Twenty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints. The first session

was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall, the Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in the Bonneville Stake Tabernacle; Granite Stake Tabernacle; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse at the Brigham Young University at Provo; the Church Institute Building of the Utah State Agricultural College at Logan; South Idaho Falls Tabernacle, Idaho Falls; Big Horn Stake Tabernacle, Lovell, Wyoming.

For your information and interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood Meeting last evening over 20,000 men and boys who hold the Priesthood. Besides the showing of a film relating to the Senior Aaronic Priesthood the speakers last evening were Bishop Joseph L. Wirthlin and members of the First Presidency.

The Millennial Chorus under the direction of Elder A. Burt Keddington furnished the music, and may I take occasion now to thank that group of excellent singers because in the rush last evening I believe we overlooked expressing to them our appreciation of the excellent service rendered.

President J. Reuben Clark, Jr. was the speaker on *Columbia's Church of the Air* program this morning at 8 o'clock.

We are now assembled in the second session of the One Hundred Twenty-Fourth Annual Conference of the Church. All the General Authorities are in attendance. There is one vacant seat since last October, that of Elder Matthew Cowley, who passed away during the ceremonies of the laying of the cornerstone of the Los Angeles Temple. He was of a genial nature, a loyal friend, a great evangelist, a friend to man, a true servant and Apostle of the Lord and Savior, Jesus Christ. Elder Cowley has gone to a rich reward, and received the plaudit, "Well done thou good and faithful servant, enter into the joy of Thy Lord." We miss him, but we know that he lives.

Elder Joseph Anderson is clerk of the Conference.

These services and all general sessions of the conference will be broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television, and you will be interested in this: the service will also be televised over KSL television, Channel 5, and over 10 television stations in Washington, Oregon, California, Arizona, and Colorado to an estimated number of television receivers of 3,861,400.

The service will likewise be heard over Radio Station KSL, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming. The names of these stations have already been announced to the television and radio audiences. That is what we were pausing for at the opening.

Arrangements have also been made to have this session broadcast in Hawaii by tape recording next Sunday.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience, those who are assembled in person and the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great conference of the Church. God bless you all!

I wish to announce too that we have greetings from some of our boys in Korea: "Our hearts beat in tune with the membership of the Church in sustaining you, and with bowed heads we pray for your welfare and that of the sons and daughters of Zion." LDS Group Chaplain Herbert J. Marsh, First Marine Division, Korea.

Also, to the First Presidency: "May our Heavenly Father's choicest blessings be with you and the membership of the Church as you assemble in General Conference." Signed, Chaplains of the Servicemen and Korean members, First Marine Division in Korea.

We wish to acknowledge also the following: United States Senator Wallace F. Bennett. I have not seen Senator Arthur Watkins. I think he is not here. Congressman William A. Dawson. We have a message from Governor Lee wishing us success, and explaining that an appointment out of the city prevents his being present. We appreciate his message.

We see also present our mayor of the City, Earl J. Glade and Secretary of State Lamont Toronto. We have some special visitors whom we bid welcome whose names have not been handed to me.

We have the following educators: president and deans of the BYU, Dr. Ernest L. Wilkinson; A. Ray Olpin, president of the University of Utah; Dr. Henry Aldous Dixon, president of the Utah State Agricultural College; Dr. E. Allen Bateman, state superintendent of public instruction; Dr. Lynn Bennion, Superintendent of Salt Lake City schools;

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Dr. William Miller, president of the Weber College; Dr. John Clarke, president of Ricks College; Dr. Lester B. Whetton, director of Snow College; Dr. Daryl Chase, president of the Branch Agricultural College; and I believe, Dr. Howard McDonald of Los Angeles State College.

Others whom probably we have not observed will please realize that you are welcome with these I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala; stake presidents, counselors, and bishoprics. To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit in these sessions.

The Choir will furnish the music this morning, with J. Spencer Cornwall conducting, and Elder Frank Asper at the organ.

The congregation will now join the Choir in singing "We Thank Thee O God for a Prophet," and the opening prayer will be offered by Elder Golden

L. Woolf, formerly president of the French Mission.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet."

The invocation was offered by Elder Golden L. Woolf, formerly President of the French Mission.

President David O. McKay:

Elder Ezra Taft Benson looks so much at home in his usual place among the members of the Council of the Twelve that I overlooked formally announcing the presence of the Secretary of Agriculture. We are glad to have him here with us.

The Choir will now sing "Shades of Evening," conducted by J. Spencer Cornwall.

Following the Choir singing we shall hear from President David O. McKay.

Singing by the Choir, "Shades of Evening."

PRESIDENT DAVID O. MCKAY

THE FOLLOWING I take from Section 4 of the Doctrine and Covenants. It was recorded in 1829.

"Now behold a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D. & C. 4:1-3; 5.)

When that revelation was given to the Prophet Joseph Smith, he was only twenty-three years of age. The Book of Mormon was not yet published; no man had been ordained to the priest-

hood. The Church was not organized; yet the statement was made and written without qualification that ". . . a marvelous work is about to come forth among the children of men."

Another significant feature of this revelation, and others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, mind, and strength"—spiritual qualities that contribute to nobility of soul. I repeat: no popularity, no wealth, no theological training in Church government—yet a marvelous work was about to come forth among the children of men.

Manifestly, some higher power was operating to bring about this marvelous

work other than mere human and material means.

In passing, it is interesting to note that about that same period Robert Owen of England, a man of exceptional ability, a religious person, decried the departure of the churches from the simple teachings of Jesus. He was dissatisfied also with economic conditions of that time, for he saw little children, indeed he had some working in his own factories, who were only eight and ten years of age. He introduced the law which required the prohibition of little children from working at night and limited others to ten hours a day. He was desirous of establishing conditions which would at least ameliorate some of these conditions which were almost unbearable in society at that time.

He won the confidence of leaders, and the Duke of Kent (Queen Victoria's father) became his patron. With a fortune in his hand, he came to the new world about 1823. He established what he hoped would be an ideal society. Within three years he had lost two hundred thousand dollars, and his experiment failed.

Joseph Smith had no such royal patron, no potentially influential friends. Over one hundred years have passed, and the work of the Church today is stronger and more flourishing than ever before.

This morning I feel impressed to refer briefly to the missionary phase of this "marvelous work."

Recent visits to the various missions of the world have impressed me more deeply than ever with the importance and magnitude of the Church, and with its responsibility to make more potent the proclaiming of the gospel of Jesus Christ.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19-20.)

Such was the charge given by the

risen Lord to his authorized disciples over nineteen hundreds years ago! Such is the charge given by the risen Lord to his authorized servants today. In the corresponding account given by Mark the passage reads: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. (Mark 16:15-16.)

In both these records you will note two fundamental messages are clearly stated:

First: The responsibility to proclaim the gospel of Jesus Christ to all the world is explicitly given to those who were called and ordained Apostles of the Lord.

Second: The message implied by Matthew and stated definitely by Mark that, to use Peter's words, "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In these passages are also intimated, if not clearly stated, that there are two great divisions in the Church of Jesus Christ. First is the missionary, and the second, organization for instruction, mutual edification, and service.

Four conditions contribute to the intensifying of the thought or sense of responsibility of the Church.

First of these are modern means of transportation. These have made practically all nations neighbors. When the Twelve Apostles of old received the admonition from the Lord to go into all the world to preach the gospel, they had, to quote Beverley Nichols, "only the wind to bear them over the seas, only a few pence in their pockets, but a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired."

Today "God has given us the power

of whispering across space, of transmitting our thoughts from one end of the earth to another." Geographical conditions or distances are just the same, but in point of time New York is as near to the Church headquarters as Provo was when President Brigham Young traveled by horses and whitetop wagon. London is nearer than Fillmore; South Africa, closer than St. George! What a marvelous age we are living in!

Second, another condition that intensifies the importance and magnitude of the Church in its responsibility to the peoples of the world is the willingness of men and women to consecrate their time, their means, and their ability to the advancement of the kingdom of God. No one can associate intimately with mission presidents and with missionaries without being filled with commendation and praise for their sincerity, their untiring energy, their concern for their associates, and for their unselfish devotion to the proclamation of peace and good will. And the same is true of other men in various occupations and callings throughout the Church.

Even more worthy of admiration, meriting more highly the gratitude of the many blessed by their intelligent, loving service, and entire forgetfulness of themselves are our wives and mothers. The inestimable work they do in the missionary field, as in the home, too seldom receives due recognition and praise. I have profound respect, for example, for the mission president's wife who, while showing her deepest tenderness in helping her husband to do his duty, yet in her own sphere, by intelligent, superb planning and unselfish service, gives to any habitation the true spirit of home; and by tender admonition and encouragement, lightens the heart of homesick elders with the assurance that they can and will succeed.

Third, the fulfillment of prophecies made over a hundred years ago regarding the growth of the Church brings forcibly to our minds the responsibility of proclaiming the truth.

Let us take a glimpse at what the

Church has accomplished since its humble beginning in 1830. There have been since that time 67,615 missionaries set apart, at an approximate cost to them and their families of \$54,500,000.00.

Within the last fifty years the number of missions in the Church has doubled from twenty-one to forty-two today, with 1754 branches.

In addition to what the individuals have spent in missionary work, the Church between 1910 and 1937, inclusive, expended \$18,620,028.00. From 1938 to 1953, inclusive, \$34,026,640.00, making a total from Church funds of \$52,646,668.00. This does not include what the Church spent between the years 1830 and 1910. I could not get those figures. So that is a total amount in dollars expended for missionary service of \$107,146,668.00. Just let your mind go back now to the beginning before there was a Church organized, before the Book of Mormon was published, and think how truly was the word spoken that a marvelous work and a wonder was about to come forth.

A half century ago there were comparatively few chapels in the missions owned by the Church. Today there are 410 completed in the United States, Canada, Mexico, and Hawaii, at a cost of \$8,488,431.00. There are 206 completed in foreign lands at a cost of \$4,525,335.00.

There are 142 buildings now under construction in the missions at a cost of \$6,058,450.00. Besides these mission chapels, there are thirty-three mission homes purchased at a cost of over \$1,000,000.00.

At the turn of the century there were forty-five stakes, with approximately 550 wards. Today there are 212 stakes with 1683 wards and 232 independent branches.

In addition to this, there are 112 seminary and institute buildings completed at a cost of \$2,788,798.00; Brigham Young University buildings, \$9,470,000.00, or a total cost of \$32,464,438.00.

Now note in the wards and stakes,

although this is not directly on my theme, we have nearly 1300 chapels, completed at an original cost of \$76,196,505.00; 351 others under construction at a cost of \$34,916,707.00; a total cost for ward and stake buildings of \$111,113,205.00; or a grand total for Church buildings of \$143,577,643.00.

Here is another phase of Church work—baptisms for those who did not have a chance to hear the gospel before they died. As of December 31, 1953, there had been performed a total of 17,357,931 baptisms, and a total number of endowments of 15,035,700.

A marvelous work and a wonder!

Creditable chapels are now found in Finland, Denmark, Sweden, Norway, France, Germany, Belgium, Holland, Switzerland, and throughout the British Empire. Members in Johannesburg are waiting for plans to build a modern chapel on a very suitable lot already secured for that purpose.

On our recent tour to South America we had the pleasure of laying the cornerstone of a chapel in Montevideo, which would be a credit to any ward in the Church, with its chapel, recreation hall, and classrooms. Other sites are already chosen throughout the mission. At Durban, there will be a chapel, recreation hall, and classrooms ready for dedication some time next month.

In the fastest growing city in the world, so they told us—Sao Paulo—where the price of a lot for a chapel is almost prohibitive, the president of the mission is authorized to see what he can do to find a suitable building lot and make his recommendation for a flourishing branch in that great city of over three million.

Other branches in Brazil are calling for suitable accommodations. In the Argentine Mission we visited six chapels near Buenos Aires, in fact, in that city. Though it was merely an investigating tour, we found at each place from fifty to one hundred and fifty members waiting to greet us.

Ever since its organization, the Panama Branch in the Central American Mission has been the recipient of the

hospitality of Rabbi Nathan Witkins and the members of the Jewish Church who shared their meeting accommodations with our Church members. Here an active, energetic group merit a meeting place of their own. We express appreciation of the co-operation of this Jewish group who entertained us while we were there visiting officially.

In Guatemala there is already being completed a chapel with its tile flooring and oak finish at such a reasonable cost as would make any ward in the Church envious.

Commendable progress is being made throughout Mexico in regards to furnishing suitable houses of worship.

Brethren and sisters, I cite these few conditions and references not only by way of commendation to the officers and members of these various missions, but for the purpose of calling your attention to this important question:

Fourth, if within a little more than a century this Church could achieve such success in numbers, wealth, and influence, how much more, comparatively speaking, might we accomplish within the next half century with a million and a half loyal members, with comparative prosperity attending our efforts, and with a better understanding in the minds of the intelligent, well-informed people as to the purposes and aims of the Church of Jesus Christ?

Ours is the responsibility, greater than ever before, to proclaim:

1. That the Church is divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. That its assigned responsibility is to fulfil the admonition of Jesus to his Apostles to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

3. To proclaim peace and good will unto all mankind.

4. To exert every effort, and all means within our reach to make evil-thinking men good, good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will nor with his revealed word.

Finally, ours is the responsibility to make available to the tens of thousands of faithful members throughout the foreign missions the privilege of participating in the eternal nature of covenants and ceremonies.

Not counting Kirtland and Nauvoo, eight temples have been completed and are now in use, with two more under construction at a total cost of \$13,758,750.00.

One of our greatest responsibilities is to make accessible to faithful members of the Church in foreign lands suitable houses of the Lord. Tens of thousands of them are not able to come where temples are, and where they receive the blessings of the endowment, to have sealed to them their wives and their

children for time and all eternity. Ours is the duty to carry the temple to them. It may not be expensive, but it will be complete, and thus will churches be built and strengthened throughout the world.

On this Sunday morning, may we demonstrate our knowledge of the reality of Christ's existence and our love for the gospel by renewed service to his Church, by greater kindness and forbearance toward our associates, and by exercising more charity for the honest in heart the world over.

In the words of President John Taylor, and radiating his same spirit, we say to the priesthood throughout the world:

"Go to every tribe and nation;
Visit every land and clime;
Sound to all the proclamation;
Tell to all the truth sublime;
That the gospel,
Does in ancient glory shine."

God give us this power and the spirit of our callings in rich abundance I pray in the name of Jesus Christ. Amen.

President David O. McKay:

To the listening audience, President David O. McKay has just addressed us. We shall now hear from President Joseph Fielding Smith, president of the Council of the Twelve. He will be followed by Elder Hugh B. Brown.

President Smith.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I HAVE always taken a great interest in Section 4 of the Doctrine and Covenants, one reason being that it was given directly to my great-grandfather, who made inquiry to know what the Lord would have him do. Second, because I have always considered that this revelation was written to me, not only to me, but also to every man in the Church holding the Holy Priesthood.

It was not intended as a personal revelation.

May I make a comment? I do not wish to detract from anything that has been said by President McKay, but I would like to make this comment in relation to verse 4: "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."

There is a great responsibility resting upon the members of the Church, both men and women, to proclaim the words of eternal life, but more especially upon these men who have accepted the priesthood with a promise that they would be true and faithful and would magnify their callings, and in the verse that I have read the Lord proclaims this fact: that if we fail in the duties that are assigned to us and refuse to accept the responsibilities which come from that priesthood, that we ourselves are in danger of losing our own salvation. It is a great responsibility resting upon each of us to proclaim this truth to a benighted world. I say benighted because for hundreds of years they have been without the guidance of the Spirit of the Lord and the proper understanding of the things which are written in the scriptures. They have not had a correct understanding of the nature of God, not until the Prophet Joseph Smith came to reveal it.

Strange as that may be, considering the plainness with which the doctrine is taught throughout the scriptures, and so plainly presented this morning by President Clark in his radio talk, that Jesus Christ is the Son of God, that they are separate individuals or personages, one the Father and one the Son, but the world did not understand. They do not understand it today notwithstanding the fact that the Lord has made it so plain through the revelations that came through the Prophet Joseph Smith.

It is rather remarkable, is it not, that all the great religious teachers of the world, since the time of the passing of the Apostles to the time that this youth went out into the woods to pray, had no clear understanding of the nature of God.

The men of the Protestant Reformation did not understand it, and in their endeavors to correct the evils that they saw then existing, it never entered into their minds that the doctrine that had been proclaimed since the third century or the fourth century of the Christian era was not in accord with the revela-

tions given by the Apostles of God as they are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost his body after the resurrection and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

Now, when Joseph Smith went out into the woods to pray, he had no understanding that the Father and the Son were separate Personages. I am sure of that. How would he know it after listening to the teachings of the ministers of his day? But he came back after the manifestation was given to him, having been instructed by the Son of God with that knowledge clearly in his mind, and proclaimed it to the world—that Jesus Christ is literally the only begotten Son of God in the flesh, and that he is in the image of his Father.

He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it.

Now, in the preface to the book of Doctrine and Covenants, the Lord's preface, the first section in the book, we have some proclamations given for the benefit of the world which I would like to read to you.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

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"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the

Lord, am well pleased, speaking unto the church collectively and not individually—

"For I the Lord cannot look upon sin with the least degree of allowance." (D. & C. 1:17-31.)

I wish the Lord could have said, and I wish he could say it today, that this is the only Church upon the face of the earth with which he is well pleased considering this Church individually. That he cannot say, but if we would humble ourselves, if those who are wayward and indifferent, who have received the testimony of the truth would repent, and if every man and every woman and child who is old enough to understand would turn unto the Lord with full purpose of heart and honor and serve him as we are commanded to do, the Lord would be able to say it.

The day is promised when righteousness shall prevail, and when it shall cover the face of the earth as the waters do the sea, and I am sure that many of us will have to humble ourselves if we live to see that day, and if we do not humble ourselves, and should that day come, we will have to be removed.

Brethren and sisters, let us keep the commandments of God as they have been revealed. Let us set the example before the people of the earth, that they, seeing our good works, may feel to repent and receive the truth and accept the plan of salvation, that they may receive salvation in the celestial kingdom of God, and so I pray in the name of Jesus Christ. Amen.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

BRETHREN AND SISTERS, there are times when silence would seem to be more appropriate than speech, when one is so overwhelmed that speech is no longer an adequate medium of expression, when one could wish that he could broadcast a message

from his soul without opening his mouth.

Some years ago we took our little family down to the Grand Canyon of the Colorado. The children were young. We stood where thousands of you have stood, on Inspiration Point, and we saw with awe and wonder the depths,

the distances, the majesty of that scene. We felt our littleness and insignificance.

As we stood there absolutely speechless, with our arms around each other, little Mary slipped her hand in mine and said, "Daddy, don't you think we ought to pray?"

Looking out upon this great canyon of faces, and realizing that out beyond there are other thousands listening in, again one is smitten with a sense of littleness and insignificance, again it seems that prayer would be the only appropriate form of speech. A man may talk to God when he is afraid to talk to men. Would you join then in a continuation of the beautiful prayer that was offered in the invocation by President [Golden L.] Woolf, which expressed thanks and gratitude for our blessings? All of us are indebted to the past, and I am sure we could, with profit, join in prayer and thanksgiving to God for those who preceded us. All of us, like the mountain streams, depend for our volume and quality upon the springs and tributaries that lie far back in the hills.

Indeed some of us are aware this morning of sustenance from tributaries which have their source on the other side of the valley of life. We thank thee, our Father, for our ancestors. Many of us look back through five generations of Latter-day Saints. We think of them who were associated with the Prophet, of their trials and difficulties; their heartbreaking experiences in Kirtland and Nauvoo; their subsequent journeys across the plains with their ox teams or handcarts; and for some of them the memorable march of the Mormon Battalion. They established themselves in this desert land, and some of them were called by the Authorities of the Church to move again and go into even more rugged and forbidding areas extending from Mexico to Canada. We thank God for our great progenitors. With Nephi, we feel that to be born of goodly parents is one of heaven's choicest blessings.

If for a moment we become personal,

it is not because our experiences and heritage are unique—they are but typical of the lives of Latter-day Saints—but we are thinking now of a father, willing all his life to lay everything upon the altar, sending boys on missions, building up new areas, struggling against the elements. We are thinking of a pioneer mother, a woman who somehow had the genius to inspire in the hearts of each of her seven sons and seven daughters a sense of their individual worth and who predicted for them blessings in the future predicated upon observance of law.

We are thinking too of our companions, and I am sure all of you brethren who are assembled and who are listening will join in a tribute to those who know us best, in our weaknesses, and still somehow contrive to bring out of us something of our potential worth; who pray and love us into being our better selves.

This speech would not now be made were it not for one of the choicest of the daughters of Israel. Her faith and loyalty and love were sail and chart and compass on life's voyage. O God, we thank thee for our companions. We are grateful, too, for the hallowing influence of children in the home. They hold us like an anchor in the storm. We think back when we knelt by their beds to nurse them through affliction, when we called on God to bless and restore them, and he heard us; we thank God for the influence of their lives upon us, and for the continuing dividends of their love and loyalty.

We thank God for the privilege that has been ours of working with the young people of the Church. The inspiring message of our beloved President about conditions in the world and the need for missionaries makes those of us who have had that experience feel, as I am sure these mission presidents here today must feel, how great it would be if there could be a hundred thousand of them. I am sure each mission could absorb all the missionaries that we now can send.

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Thank God for the privilege of working with those young people, worthy descendants of pioneer stock, faithful, full of integrity and faith. They have meant so much to our lives.

Humbly we thank God for the priceless privilege that has been ours to associate with the men in the service, men who are willing to die for freedom and country, and have the courage to live the principles of the gospel. We have seen them coming back from bombing missions, kneeling in their battle dress and talking to God as few men talk. Thank God for the privilege of associating with the servicemen. God bless them.

May we, as we leave this conference, not forget them, but let a flood of letters go out to them, expressing our faith in them, letting them know that we are praying for them.

Thank God, too, for the great privilege of associating with the students in Brigham Young University, the inspiration that comes from those thousands of valiant young Latter-day Saints, fruits of the gospel, nourished and sustained by the blood of their pioneer ancestors. Truly they are thoroughbreds. We almost envy you young people who are listening in, and who are here today, envy you the future, dark and difficult though it may seem. Do not allow the huge events that are darkening the horizon to intimidate your souls, for God will make you equal to your time and task. The same one who led your parents will stand by you if you forsake him not. We envy you as you go forth with the improved methods and increased power to which reference has been made, and we say, with the poet,

Ye that have faith to look with fearless
eyes

Beyond the tragedy of a world at strife,
And know that out of death and night
shall rise

The dawn of ampler life:

Rejoice, whatever anguish rend the heart,

That God has given you the priceless dower
To live in these great times and have your
part

That ye may tell your sons who see the
light

In Freedom's crowning hour,
High in the heavens—their heritage to
take—

"I saw the powers of darkness take their
flight;

"I saw the morning break."†

Now, while it would be inappropriate to even mention the first personal pronoun in this speech, it would be ungrateful indeed if reference were not made to the gratitude that fills our hearts for the privilege that now is ours to associate with these great men, a privilege that must not be misread as merit. We love and support and honor them. We thank God for the privilege of sitting at the feet of greater men than Gamaliel of old who tutored Paul.

God help us all that we may add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. God grant that these things may be in us and abound, in the name of Jesus Christ. Amen.

†Found on the body of an Australian soldier and credited to Sir Owen Seaman.

President David O. McKay:

The congregation and Choir will now join in singing "High On The Mountain Top."

After the singing, President Stephen L. Richards of the First Presidency will speak to us.

The Choir and congregation joined in singing the hymn, "High on the Mountain Top."

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency



AM DEEPLY grateful to be associated with you, my dear brethren and sisters, in this great conference of the Church. In your presence I give thanks for the blessings of health and strength sufficient to enable me to participate in the cause so dear to our hearts. I thank God for the testimony and conviction which has come to me in my youth, and grown throughout the years, that he lives, that he is the Organizer and Ruler of the universe, that his Son is our Redeemer and Savior and the Lord of this earth, and that his gospel, planned in the beginning to bring to pass the immortality and eternal life of man, has been authentically restored to the earth in its fulness, after a long period of time during which its spirit and power were lost to God's children.

So grateful I am for these transcendent blessings which have come into my own life that years ago I resolved that with the Lord's help and the limited powers at my disposal I would do what I could to extend these benefactions to my fellow men, my brethren and sisters in the family of the Lord. With such a purpose in mind, I have selected a text today, which after the most inspiring addresses which have taken place not only at this session but also at the Church of the Air session, I would think to be substantially unnecessary, and yet which I fear in the interest of some at least, may with propriety be called to your attention. I have in mind the preface to the famous definition of the gospel which Paul gave to us years and years ago, in the following well-known words: "... I am not ashamed of the gospel of Christ." (Romans 1:16.) I am induced to dwell upon these words through the observations which I have made for many years pertinent to the conduct of men and women both within and without the Church. I have remarked on previous occasions that Paul

must have been inspired, as he gave his definition of the gospel, to look down through the ages of men and with prophetic vision fathom the reasoning, the philosophies, and the dispositions of men of all ages. Not only was his preface justified on the premise of vision and understanding, but it also conformed to the words of the Master himself, when, at the conclusion of his sermon after feeding the multitude, he uttered these portentous words: "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

Why should men be ashamed of the gospel of Christ? It is conceivable that many may not be converted and have faith sufficient to accept the divinity of the Lord Jesus and the efficacy of his gospel, but having once had assurance of his reality and the blessings which flow therefrom, why are they so hesitant in the acknowledgment of his goodness and merciful consideration for them? I don't know that I am competent to point out the psychological basis for this state of mind, but I doubt that a psychologist is needed to understand some of the factors that contribute to it.

Undoubtedly one of the factors is pride; I think a false pride, which induces a sense of fear, nearly always without justification, that a confession of religious faith will make for loss of prestige and standing among a certain class of associates. There is sometimes fear that ridicule will follow such an acknowledgment, and of course no one likes to be ridiculed because that is great injury to pride and self-esteem and hard to take.

There are some who may regard the acknowledgment of spiritual power as a stigma of weakness, that the humility which is essential to the acceptance of divine power is incompatible with

strength of manhood and self-determination. That was in large measure the doctrine of Hitler and is today the philosophy of Communism. I hope there are not many who adopt such a philosophy of life.

There are some who seem to feel that their liberties are circumscribed by the acceptance and acknowledgment of spiritual forces and that they are much freer and better off to make no profession of faith whatever. Considered in the light of a deterrent to wrongdoing, perhaps they are right, but such a concept is really an abandonment of the underlying principles of righteousness and good character.

Then there are those, constituting perhaps the largest portion of that group within the Church who seem ashamed of the gospel of Christ, who are just too weak to stand up under all circumstances and conditions for the right and the truth as they know it to be. Some of these are our so-called intellectuals, who persuade themselves that they suffer something of a loss of caste in the sophisticated world in which they move by plain, unequivocal acknowledgment of the Lord's supremacy and our dependence on him. How they come to persuade themselves that a lesser order of intelligence is required to comprehend and acquire the eternal and transcendently beautiful and vital truths and concepts of life, human behavior and destiny coming through revelation, than the findings of science, I do not understand. Both are important, all a part of God's wise provision for humanity. Why disparage either?

There is one type of thinking with which I have some sympathy, and that is for the man who is hesitant to make professions who has not acquired the strength to live up to them. He falls, however, not so much in the category of those ashamed of the gospel as of those who have not had sufficient conviction of the truth to bring to them mastery of themselves and their habits.

Now while I may not have pointed out all of the factors and circumstances which give rise to this state of being

ashamed of the gospel, I should like to pass to the more important and positive aspects of my theme by asking the comprehensive question, "What is there about the gospel of Christ to be ashamed of?"

The gospel of Christ is revelation. The Savior himself was a revelation, coming to earth to reveal to men in the flesh the Father, his personality and his attributes. Christ himself was in no sense an outgrowth of his times and environment. He came in shocking contrast to the philosophies and practices prevailing at the time, as is being pointed out so impressively by our current speaker [Hugh Nibley] on the Sunday evening radio hour of the Church. The gospel was restored in the latter days through revelation. Few people acquainted with the life and history of the Prophet Joseph Smith, and the circumstances under which the restoration took place, will honestly contend that the great work he initiated could have come about on his own initiative and personal capabilities. Revelation is the foundation of the gospel of Christ. Why be ashamed of it? Would it make anybody happier to ascribe the origin of the gospel to the rationalizing of men? Such a position would surely rob it of its authority and vitality. Why should any Christian wish to do that? He may not be a Christian. That is within his right of election, but if he is a Christian, how can he be ashamed of revelation?

Priesthood is an essential component of the gospel plan. Why should men be ashamed of the priesthood? In granting the priesthood to man, the Lord has dignified and honored him as perhaps he could have done in no other way. The priesthood is the power by which the worlds were created, and is "... without beginning of days or end of years." (Alma 13:7.) It is the specific delegation of the authority of the Lord to administer the ordinances of the holy gospel, and it is the requisite investiture of a man to receive his highest reward in the life to come. It is the kindest, most charitable, most consider-

ate and merciful power and authority ever described in all literature. It tempers and sweetens the life of him who holds it and blesses the lives of those to whom he ministers. It is the perfect plan of service to humankind because within its province come the greatest of all blessings to man and woman. Why should any man be ashamed of this precious endowment? If he had a commission from political authority, he would probably boast of it. I speak to my own brethren when I ask them how they justify themselves in speaking lightly of this sacred and divine blessing which has come into their lives. There are men, I know, and I hope I won't offend by mentioning them as a class, who have flippantly joked about the priesthood most of their lives. Some of these men, like myself, are reaching an age where life's expectancy is not too long. Out of my friendship for them, I ask them to repent before it is too late.

I mention next the wisdom which the gospel of Christ brings to us about the human body, its status and its care. We are indebted to science, and the great men of research, for the development of much knowledge concerning the human body. I pay sincere tribute to those who have contributed so much to our health, our comfort, and our longevity. I believe that there will be unfolded to these devoted men of science many more of nature's secrets to combat dread diseases, to free men for a larger measure of usefulness in the world. But science has not discovered the secret of life itself, its beginnings and its purposes. The gospel of Christ has disclosed that information. It has told us in plainness of our beginnings as spirit children of the Father, of our coming to earth to take on mortal bodies, of our probation here, and our destiny, if we so elect, to win high places on our return to the Father in the eternities to come. Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot dese-

crate the body with impunity, and without offering affront to him who made provision for us to have it. It follows that we cannot take poisons into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In their major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful man or woman who is ashamed of this exalted concept of the human body?

In the society of men it is pretty generally acknowledged that there is no greater establishment than that of the home. Families are the component units in communities and nations, and thoughtful people the world over assert that if all could be right with the homes of the people, the progress of civilization would be assured. Next to its witness for the supremacy of one God and the coming forth of his Son, perhaps the greatest contribution emanating from the holy Bible is its historical and doctrinal support for the unity of the family in the patriarchal order. From the beginning man and woman were to cleave together. Marriage has been ordained of God, and sons and daughters commanded to honor their fathers and their mothers. All of the earlier pronouncements concerning marriage and family ties set forth in the ancient scriptures were adopted by and incorporated into the gospel of Christ. Revelations given with the restoration of the gospel in the latter days have expanded man's understanding of this all-important relationship. The wedlock of a man and woman has been given a significance never before mentioned in all Christian literature, although undoubtedly wished for and hoped for by countless thousands who passed away before the new revelation came. I say wished for and hoped for because I feel sure that Christian men and women of firm faith in immortality have always longed and prayed for the

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reunion of their families in the hereafter. Well, that assurance came with the restored gospel of Christ and the authority of the Holy Priesthood, under whose power men and women were no more united in marriage until "death doth them part," but they were sealed together with bonds that persist in holy matrimony for time and for all eternity, and into the marriage covenant so established came their children to belong to them forever and forever. What a satisfaction to the true lover of home and family! What a consolation in times of sad earthly partings! What a hope and faith to live for!

I wish that all loving husbands and wives, fathers and mothers, who have lived in the past and who live at present, could enjoy the peace, satisfaction, and encouragement that this great doctrine of the Church of Jesus Christ brings. How can one be ashamed of this exalting principle of life and salvation? Is one ashamed of it when he or she prefers a wedding in a church with elaborate, costly, and showy pageantry designed for social prestige, to the simple, quiet, sequestered, meaningful, sacred service performed in the temple of God? Is she ashamed of the gospel of Christ when she declines to yield to the requirements of modesty and appropriateness in dress for the sacred temple ceremonies? Is he ashamed of the gospel when he cannot muster the courage and strength to forsake a personal habit incompatible with the life which is contemplated for the participants in the holy order of matrimony? O my young friends, who contemplate selecting partners for life, I entreat you, be not ashamed of the gospel of Christ. Avail yourselves of the great and beautiful privileges it offers to you. If you do, a rich happiness will come into your lives that will far exceed any slight deprivation you may think you suffer in obtaining the promised blessings.

We live in a world where good men pray for brotherhood and peace. I am sure that to many their prayers seem in vain. So many years have passed since

there was a measure of good feeling among nations that we have mostly forgotten that it ever existed and despair that it ever may be. Only the Lord knows what the future holds in store. We as a people are resigned to the acceptance of his will and purposes. I think, however, it is not displeasing to him for us to pray and hope for peace, and certainly it is not out of order for his Church to endeavor to lay the foundations for peace. It has been made known to us through revelation that a lasting peace can come only through righteousness and brotherhood. So long as the adversary of light and truth is able to lead his followers in rebellion against God and the gospel of Christ, so long will there be conflict in the world.

I am not one who believes that that conflict will never cease, for I have faith in the triumph of truth and of God's plans. His eternal plans are laid out for us in the gospel of Christ, and however much stress statesmen and men of the world lay on other formulas, true Christians know that conformity to the plans of the gospel alone will bring enduring peace. The gospel provides us with full understanding of all the requisites. It tells us that first there must be recognition of the supremacy of and love of God the Father, and secondly, that man recognizing himself as a son of God must love his fellow man. These are the basic requirements, but we are given innumerable instructions as to how to implement them.

His Church has been set up in the earth as a tangible institution to foster and encompass the divinely appointed society in which men may live. This government is under the jurisdiction of appointed servants in the Holy Priesthood, who are authorized to give counsel and make decisions in the operation of the Church. The society itself is founded upon the fundamental principle and assumption that individual salvation here and hereafter is acquired through our Savior by individual good living in compliance with the laws and ordinances of the gospel. The

over-all function of the Church is to bless its members and all of God's children. All of its purposes are altruistic and Christlike. It constitutes his kingdom set up in the earth to fulfil the high destiny he has set for it. All of its agencies strive through devoted leadership and faithful members to reach these great ends.

It endeavors to create a brotherhood among men in fraternities of the priesthood who exemplify the oneness for which he prayed with his own disciples before his departure. This fraternity sufficiently existent in the world will bring peace. To bring peace to the human soul and all mankind is a major objective of the gospel of Christ. Who is ashamed of this noble aspiration? Who is ashamed to be identified with such a lofty cause? I wish I could answer: Few Christians and none within the Church of Jesus Christ. I am afraid that answer would not be accurate, but I express the earnest hope that as the years go by and the designs and purposes of the Lord become more apparent, the number of those who are ashamed of the gospel of Christ will rapidly diminish. I take the liberty of holding out a promise to Christian men everywhere and to their wives and children: If you will develop within yourselves a deeper appreciation for the benefactions coming into your lives through the ministry and gospel of our Lord, and if you will more freely acknowledge in the presence of all men his divine Lordship of the earth, a measure of peace and happiness will come into your hearts and souls which will enrich your lives, and the lives of countless others, and God will bless you and make you happy.

Then too, my brethren and sisters in the Church and kingdom of our Lord, I make this solemn declaration: If you are never ashamed of the gospel of Christ, if you will always pray to him and never defame his sacred name, if you will never make light of the Holy Priesthood and the ceremonies and ordinances of the gospel, a spirit of rebellion will never come into your hearts.

Your confidence in the leadership of the Church will grow and increase. Your relationships with your brethren and sisters will become more tender and sweet. You will grow in faith and in good works, and when your life's mission has been completed and you go hence to your reward, the Savior will greet you, as he has promised, with those glorious words, "I am not ashamed of you."

May that be our lot, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just concluded speaking. To the listening audience, I believe I neglected to tell you that the speaker who preceded the congregational singing was Elder Hugh B. Brown, member of the Assistants to the Council of the Twelve.

These conferences furnish us the opportunity to say thank you to the Tabernacle Choir and the members thereof, to the Chorister and Organists, and the Officers. Their devotion is commendable. They have been here since seven as you know, continuing week after week, and month after month, rendering service. So this is an opportunity, brothers and sisters, to say thank you. We do appreciate what you are doing.

We wish to express appreciation also to the Berkeley Stake for these beautiful calla lillies, which adorn the rostrum, and appreciation to the Tacoma Stake for 3,000 daffodils, contributed by the Puyallup Valley Daffodil Festival Committee for the beautification of this building during Conference.

We express appreciation to the city officials for their efficient care in directing traffic this morning. You all have noticed how efficiently they are handling that, and we wish them to know that we appreciate their cooperation,—the mayor, city council, and all who are contributing to the safety of the great congregations assembled, and that we may sense perhaps more definitely the size of the congregation

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of which we form a part this morning, I am going to take two minutes to read you the following messages that have come in.

"Television reception of conference very fine. Great thrill for the Saints of Mesa." Tenth Ward Bishopric, Owen C. Gray and J. Darwin Gunnell, Counselors.

"We are enjoying excellent television reception and deeply appreciate the wonderful opportunity of joining you in General Conference." Oregon City Ward.

This from Moreland Ward bishopric in the Portland Stake: "Reception of Conference session over KOYN-TV excellent. Thrilling many congregations and thousands throughout Northwest. Congratulations."

From the High Priests' Presidency, K. M. Kingsworth, in Portland: "Reception coming over KOYN wonderful. We are enjoying it. May it ever continue."

From the Seattle Stake presidency and high council: "Please accept our thanks for making possible live telecast of 124th Annual Conference for enjoyment and spiritual blessing of Latter-day Saints and friends in Seattle."

Tacoma Stake, William Dickson, Tacoma First Ward bishopric: "Television reception of Conference wonderful."

W. O. Johnson, Branch President of McMinnville Branch, Portland Stake: "Program coming in splendidly. Thanks. May we have many more of them."

Mr. and Mrs. George A. Freeman, sons Orrin and Phillip, Menlo Park, Palo Alto Stake: "Good television reception of Conference. Greatly appreciated. God bless you."

Bishop Ellis, Whittier First Ward, Whittier, California: "Over 400 assembled in chapel viewing Conference on television. Reception perfect. Congratulations."

Lawrence Crandall of the San Diego Stake Presidency: "Television reception of Conference is excellent. All Saints in the wards of San Diego Stake enjoying Conference with you. God bless you and sustain you."

President Julius B. Papa of Yuba City, California: "Enjoying Conference over television greatly in Gridley Stake. Many for first time. 400 Present in Yuba City Chapel, God bless you."

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the public address system of the Church. Similar messages coming in will likewise be broadcast at the close of each general session without further notice. Please listen carefully to these announcements.

The closing song by the Tabernacle Choir will be "He Watching Over Israel," conducted by J. Spencer Cornwall.

The closing prayer will be offered by Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang the anthem, "He Watching Over Israel."

Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, offered the benediction.

Conference adjourned until 2 o'clock.

SECOND DAY AFTERNOON MEETING

The Sunday afternoon session of the Conference was held at 2 o'clock p.m. in the Tabernacle. The Tabernacle Choir was in attendance and furnished the choral music for the session. President David O. McKay, who was presid-

ing and conducting the meeting made the following introductory remarks:

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square

in Salt Lake City in the third session of the One Hundred Twenty-Fourth Annual Conference of the Church.

For those who are unable to enter the building and there are thousands, apparently, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. These services are also being televised over KSL-TV, Channel 5 in Salt Lake City and are being heard over radio through KSL over 23 radio stations in Utah, Idaho, Arizona, California, Oregon, and Wyoming, the names of which stations have already been announced to the radio audience during this pause.

We desire to express our deep appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts, and with our expression we desire to add the following from the Tacoma Third Ward, Bishop Preston Ricks: "Receiving telecast clearly. Thanks to you and station KTMT for making it possible."

"San Bernardino Saints delighted with wonderful TV reception of Conference." H. Duane Anderson, San Bernardino Stake presidency.

Denver, in Colorado: "Inspired with first televised conference services. Picture excellent. Hundreds express grati-

tude for this blessing." Denver Stake presidency, by Alexander P. Thurston, senior member high council.

The music for this session will be rendered by the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, with Alexander Schreiner at the organ.

We shall begin this service by the Choir singing "Lift Up Your Heads, O Ye Gates."

The opening prayer will be offered by Elder Carl C. Burton, formerly president of the Great Lakes Mission.

"Lift Up Your Heads, O Ye Gates," by the Choir.

The Choir sang the selection, "Lift Up Your Heads, O Ye Gates."

Elder Carl C. Burton, formerly president of the Great Lakes Mission, offered the opening prayer.

President David O. McKay:

The Tabernacle Choir will now sing "Shepherd Lead Me."

After the singing we shall listen to President J. Reuben Clark, Jr. of the First Presidency.

The Choir sang the anthem, "Shepherd, Lead Me."

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

I HAVE thought I might appropriately talk today about our Bible. What I want to say is of a technical and controversial nature, and I have written it out so that I might be sure to say what I want to say. What I shall say will have primary application to the New Testament.

As of today and outside the Roman world, which uses the Latin text, there are two principal Greek texts of the Bible used for English translation. We

are today interested only in the text of the New Testament. The first of these is the "Byzantine" Greek text. Our King James Version is a translation of this text. The second is the "Alexandrian" text (as identified by some scholars), which is the controlling text of the translation found in the Revised Versions of the last three quarters of a century. There is a popular impression that these Revised Versions are merely corrected translations of the "Byzantine" Greek text. This is not the fact. Of these Revised Versions, the first ap-

peared in 1881 (a British Version with American participation), the second in 1901 (an American Version, largely a duplication of the 1881 version), and the third in 1946-1952 (an amended American Version). In all these translations the "Alexandrian" Greek text controlled in certain great essentials.

The title page of the latest revision—the Revised Standard Version (New Testament, 1946)—in common with the other revisions, is not so fully revealing as it might be. As each of the others, it carries the impression that this is a further revision of the King James Version, whereas in fact it is rather a revision of the earlier revisions.

The "Byzantine" Greek text, which in translation is our Bible, the King James Version, is said to have been the generally accepted text in all non-Roman Christendom from the last half of the fourth century, till the middle of the last century.

This King James or Authorized Version, "as far as it is translated correctly," has been the version accepted by this Church since it was organized. The Prophet Joseph Smith undertook, under the inspiration of the Lord, to make a revision of the Bible—not a translation. This work was never completed, except as to certain portions appearing in the Pearl of Great Price. Since the work was not completed, the Church has never formally adopted it, save as to the parts in the Pearl of Great Price.

At this point, it ought to be observed that Bible critics may, for our purpose, be placed in two schools—Extreme Textualists and Sound or High Textualists.

The Extreme Textualists rule out the whole of the so-called miraculous elements of the Gospels—those events which lie outside the range of known laws of nature (as understood by these Textualists)—and brand all these elements as myths, legends, popular exaggeration, symbolism, allegory. One scholar has measured their thesis as follows: "The Gospels, as manipulated by the uncertain methods of this sort of criticism, seem capable of yielding a

picture of any sort of Jesus that the critic desires." (Hastings, *Encyclopedia*, vol. 4, p. 320a—1928.)

The Sound or High Textualists admit the miraculous element but seem sometimes to treat it somewhat gingerly.

We have now to do with the Extreme Textualists, in considering these various revisions of 1881-1885, 1900-1901, and 1946-1952.

Before going farther it might be well briefly to note that, out of over four thousand known Greek manuscripts (in large part fragments), the Extreme Textualists pin their faith primarily to two Greek Codices, Sinaiticus (discovered in a convent on Mt. Sinai by Tischendorf in 1844) and Vaticanus (brought to the Vatican at Rome as early as 1481). These are claimed to be the two oldest known vellum manuscripts. Tischendorf exploited Sinaiticus; Westcott and Hort, Vaticanus, using Sinaiticus as a supporting text, along with Alexandrinus, sent as a gift from the Patriarch of Constantinople to Charles I of England in the year 1628. Westcott and Hort prepared a new Greek text from these and a few others that supported their readings (principally C and D). A third primary source of recent criticism is the Chester Beatty Papyri—in Greek—discovered in 1931 in Egypt. These have been exploited by Dr. Kenyon who affirms they are "the most important Biblical discovery since that of the Codex Sinaiticus" (Tischendorf). Thus first Tischendorf, then Westcott and Hort, then Kenyon have each had his favorite manuscripts which each interprets and uses to the maximum to develop in text form his Extreme Textualist views.

The Byzantine Greek text—which is the basis of our King James Version, and the Sinaiticus—Vaticanus text existed side by side apparently for almost the first eight hundred years; they appear to have been in virtual competition. Then the church as a whole adopted the Byzantine text which became the ruling text from that time till the challenge of it in the middle of the last century. During all this time, the Roman Church

had its own Latin text—that developed into the Vulgate.

Modern criticism made its appearance at about the middle of the 1700s. Once begun, it steadily increased as time went on. At first it related primarily to the Old Testament; then the New Testament became involved, and while the whole Byzantine text—the Textus Receptus (in translation, the King James Version)—was brought under fire, the chief objective of the Extreme Textualist attack became the Gospels. By the end of the first quarter of the 1800s, the warfare against the “Byzantine” text was open, vicious, and unrelenting. It must be remembered that the attack of the Extreme Textualists pivoted upon the personality and character of Jesus of Nazareth and the accuracy and truth of his teachings, doctrines, and works.

For the first three Christian centuries, and following Simon the Sorcerer (whom Peter scathingly execrated for seeking to buy the Holy Ghost with gold—see Acts 8:17ff), heretics and heresies, great and small, sought to distort or wipe out the recognition of Jesus as Christ. Time buried the heretics and most of the heresies. But one heresy lived on, appearing now and again in the flowing centuries, usually in the dark corners of ecclesiastical discussions, but sometimes in the open. I refer to Arianism that nearly wrecked the Christian Church in the time of Constantine. It is an obscure and shifting doctrine that, shortly put, and in general terms, denies Godhood to the Christ. (Robertson, *History*, Vol. I, pp. 385 ff.; Hastings, *Encyclopedia*, sub voce “Arianism”; Neander, *History*, Vol. II, pp. 403 ff.; Schaff, *History of the Christian Church*, Vol. III, p. 620.)

While not now paraded, the doctrine lies behind the thinking and writings of those Bible critics who are grouped together as Extreme Textualists. To this group (as already intimated) must be charged the Bible revisions of the last three quarters of a century—the British, which the great body of the Christian Church refused to accept; the American, which had no better re-

ception; and the recent (1946-1952) American revision (Revised Standard Version), which perpetuates the unacceptable changes of the two earlier revisions. The Greek manuscripts relied upon by the Extreme Textualists seem all to be tinctured with Arianism, which had its birth in Alexandria, from which the text gets its name, *Alexandrian*.

The translation found in these various revisions, contains, on the one hand, many passages that in effect voice Arian or near-Arian concepts, and, on the other hand, omits many passages that contradict Arian doctrines. It is affirmed that the changes they have made run into thousands—5337 in the Greek text and 36,191 in the English translation. In a recent magazine, Allen Wikgren is quoted as having observed in *The Interpreter's Bible*, that of “some 180,000 words in the New Testament, alterations amounted to an estimated 30,000, or an average of 4½ per verse.”

For a century and a quarter, the Church of Jesus Christ of Latter-day Saints has declared the King James Version of the Bible to be the word of God, with a reservation as to incorrect translations of the Greek text on which it was based. The Inspired Version of the Prophet, so far as finished, supports the King James Version in all essentials on this point of the Godhood of Jesus the Christ. With our belief in Jesus as the Son of God, the Only Begotten, this Church cannot accept any version that takes from Jesus the Christ any attribute of Godhood.

I shall call attention to a very few only (some sixteen) of the thousands of new renderings in these revisions, particularly the latest—the Revised Standard Version. They will show that this Church cannot accept any of these versions as setting forth the true record of God's word to men.

LITERATURE OF THE NEW TESTAMENT

In the first place, I must note that one of the virtues claimed by the Revisionists for their new work is that

it consciously and deliberately sets about to destroy the New Testament as a book of supreme classic literature. They have fairly well succeeded. They say the English of the King James Version is of too much beauty and elegance, is in English too majestic and lofty for the writings of New Testament times. I merely ask, could any language be too great, too elegant, too beautiful, too lofty, to record the doings and sayings of Jesus of Nazareth, the Christ?

ELIMINATION OF WORD "MIRACLE"

I have already noted that the Extreme Textualists rule out the whole of the so-called miraculous elements of the New Testament and brand them as myths, legends, popular exaggeration, symbolism, allegory. To further this thesis of theirs, they have eliminated the word *miracle* whenever it occurs in the New Testament (except in some half dozen places) and have substituted for the word *miracle* the word *sign*. A *miracle* may be a *sign*, but a *sign* is not necessarily a *miracle*. This attempt to discredit or destroy miracles by changing the name we give to them seems puerile, yet over the years, if not corrected, it would leave its effect. We Latter-day Saints know that Jesus did perform miracles, that his ancient Apostles performed them, and that through the exercise of the Holy Priesthood after the order of the Son of God, those duly authorized perform miracles today. This is our testimony to the world. We cannot accept a Bible text that would take the miraculous out of our lives. This manipulation is a prop for Arianism.

THE VIRGIN BIRTH (Matt. 1:25.)

In this connection it should be noted that the Revisionists have so manipulated the account of the birth of Jesus, as recorded in Matthew, as to give ground for the contention that the virgin birth of Jesus is a myth. Matthew in our Bible says—speaking about Joseph: "And knew her not till she had brought forth her firstborn son."

The Inspired Version follows the King James Version.

The Revised Standard Version reads: "But knew her not until she had borne a son," which opens the door for a contention regarding Mary's virginity. We can admit no question on this point, which was made certain in the great vision to Nephi. (See 1 Nephi 11:18 ff.) The overwhelming Greek Manuscript authority (there are more than 4000 of them, mostly fragments) sustains the King James Version. This is a change that tends to take away the Christian concept of the birth of Jesus. This bends toward Arianism.

MESSAGE OF THE HEAVENLY HOST (Luke 2:14.)

In the King James Version, the message of the heavenly host to the shepherds, reads: "Glory to God in the highest, and on earth peace, good will toward men." The Inspired Version follows, without essential change, the King James Version. The Revisionists have changed this to read: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" Obviously, the Revisionists have changed the sense and scope of the message from a greeting and blessing to all men, to a message to a restricted few. Christ's mission was for all men. Scholars affirm this change first comes into view in the second century and disappears in the fifth. We cannot accept this mutilation.

"THE SON OF GOD" (Mark 1:1.)

Mark's opening sentence in the King James Version reads thus: "The beginning of the gospel of Jesus Christ, the Son of God." The Inspired Version follows the King James. So do the Revised Versions, but the Revisionists have a marginal note that casts doubt upon the phrase, "The Son of God," by noting that some authorities omit these words, but they do not tell us that these words are said to be all but universally recognized in the manuscripts and the writings of the Fathers.

At best, this doubt-raising marginal note,* unexplained, carries to the uninformed the idea that he has a legitimate choice whether he will accept or reject these words. There is, on the record, no chance for a justifiable choice. Here is an Arianism.

CHRIST THE CREATOR (John 1:3-4.)

In the King James Version John declares: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." The Revised Standard Version substitutes *through* for *by* in the phrase *made by him*. The Inspired Version of the Prophet Joseph follows the King James Version in part, with a different rendering for the fourth verse: "In him was the gospel, and the gospel was the life, and the life was the light of men."

But the Revisionists have cast a doubt on these passages by a marginal note which adds an alternative reading which omits and contracts the passage to read: "Without him was not anything made. That which has been made was life in him." Scholars affirm that this is a known perversion brought in by the Gnostics in the second century. It is an heretical change.

This is another omission and change affecting the dignity and personality of Christ.

THE SON OF MAN WHICH IS IN HEAVEN (John 3:13.)

John quotes Jesus as saying to Nicodemus:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is

in heaven." The Inspired Version follows the King James Version. The British revision of the 1880's and the American Standard Version (1900-01) print the passage substantially as in the King James Version, but add a note which says: "Many ancient authorities omit *who is in heaven*." However, the latest American revision (the Revised Standard Version) leaves these words out of the text and adds a note: "Other ancient authorities add *who is in heaven*." That is, here, as in other places, the doubt cast in the earlier revisions is made a certainty in this last revision, and the King James text is relegated to a note. Yet scholars tell us that the omitted words are found in every Greek manuscript in the world except five, in the Latin, Syriac, and other versions in number totaling ten, and in the works of thirty-eight Fathers, and are recognized by certain Extreme Textualists as "quite above suspicion." Here again is a change of Arian type, tending to belittle Jesus. We of the Church cannot accept this alteration.

THE LORD'S PRAYER (Matt. 6:9-13; Luke 11:2-4.)

In his great Sermon on the Mount, Jesus taught the multitude how to pray, having warned them against praying in vain repetitions as the heathen do, who "think that they shall be heard for their much speaking," because, said he, "your Father knoweth what things ye have need of, before ye ask him." Every Sunday School child knows, or should know, the Lord's Prayer found in our Bible. I shall not repeat it. I will repeat the form found in the last revision (the Revised Standard Version):

"Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil."

*Dr. Scrivener, who was one of the scholars who made the Revised Version of 1881 and carried the Greek text through the press (he and Dr. Hort are characterized by Dr. Kenyon as "the two most learned textual critics then alive"—1881), made, in his great work, *A Plain Introduction to the Criticism of the New Testament* (3rd edition, 1883), the following observations about these marginal readings: "... the various readings recorded in the margin are nothing better than *rejected* readings, deliberately refused a place in the text, and set in the margin, if sometimes too lightly, yet always in a spirit of fairness to the unlearned reader of Holy Scripture." (Preface, p. ix.)

The British and first American revisions said, "but deliver us from the evil one," and there was a further slight difference between the two earlier texts.

We miss from the foregoing those great sanctifying words that ended the prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen,"—found in our Bible.

A marginal note in the earlier versions reads substantially as in the latest version: "Other authorities, some ancient, add, in some form, *For thine is the kingdom and the power and the glory, forever. Amen.*"

Thus was eliminated from the Lord's Prayer that great commitment made by the Only Begotten in the Council of Heaven, as he countered the proposal of Satan, the record quoting the Father, "But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

The prayer as given in Luke has been considerably tampered with.

Scholars affirm the changes made in these prayers stem from the pen of Marcion, the heretic of almost 1800 years ago. The reliance for these changes is placed in the five manuscripts (out of the 4000) adopted by the Extreme Textualists and scholars say these greatly disagree as among themselves on this point.

The Church cannot accept a text so constructed, eliminating fundamental principles, as against the King James Version, supported, as it is here, by the Inspired Version.

THE INSTITUTION OF THE SACRAMENT (Luke 22:19-20.)

During the Last Supper in the Upper Chamber, Jesus instituted the sacrament. Luke's account thereof is as follows:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The British Revised Version text was in substance the same, but a marginal note said: "Some ancient authorities omit *which is given for you*" (following body) and "*which is poured out for you*" (following blood). (The King James Version says, "*which is shed for you.*")

The account in the last revision—the Revised Standard Version—reads: "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body . . .'" so omitting the final sentence regarding the atoning blood.

Here again the doubt that was cast in the first revisions by a marginal note, becomes in the latest revision the actual text, while the King James Version text becomes a marginal note introduced by the words: "Other ancient authorities add . . ." (quoting).

Thus the latest revision practically completely eliminates from Luke's account of the institution of the sacrament, the portion dealing with the atoning blood.

The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the revisions from the account given in the King James Version. But this leaves the record where, so far as the general reader knows, he may make a choice.

We of the Church cannot go along with a text that thus deals with the elemental principle of Christianity. This, too, tends to Arianism.

CASTING OUT EVIL SPIRITS (Matt. 17:21.)

The King James Version records in Matthew that when the disciples questioned why they could not cast out an evil spirit from one afflicted, Jesus, having cast out the evil spirit, replied: "Howbeit this kind goeth not out but by prayer and fasting."

This declaration of Matthew is omitted in all the revisions (including the latest), with a marginal note reading: "Other ancient authorities insert verse 21, 'But this kind never comes out except by prayer and fasting.'" This

elimination has been made notwithstanding scholars say that, as of the time of the first revision (1881) it is vouched for by every known uncial manuscript (manuscripts written in capital letters) but two, by every known cursive (manuscripts written in a running hand) but one, by the Latin and other versions, and by the ancient Fathers.

The account of the same incident in Mark (9:14-29) is substantially as in the King James Version, except that the phrase, "and fasting," is omitted, with a marginal note giving the usual information about "Other ancient authorities add *and fasting*."

The Inspired Version follows the King James Version.

Here again the uninformed reader is led to believe he is justified in a choice, though in reality there is no justification for a choice. Fasting is an essential element in the exercise of spiritual powers.

THE SON OF MAN IS COME TO SAVE
(Matt 18:11.)

Introducing his parable of the lost sheep as recorded in Matthew, Jesus said, as recorded in the King James Version: "For the Son of man is come to save that which was lost."

The revisions omit this verse entirely from their text, but insert a marginal note in their conventional form, varied slightly in the latest revision—The Revised Standard Version—"Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost*."

This verse has been eliminated, notwithstanding scholars tell us that, as of 1881, it was attested by every known uncial manuscript except three, by every known cursive except three, by the Latin and other versions, and by the early Fathers. The Universal Eastern Church has read it in their churches from the beginning.

Here also the uninformed reader feels, without justification, that he has a choice as to whether Jesus did or did not say this.

The Inspired Version of the Prophet follows the King James Version.

The omission of this verse seems clearly in the interest of the Arian doctrine.

Our Church could not accept this elimination.

THE AGONY IN THE GARDEN AND THE MINISTERING ANGEL (Luke 22:43-44.)

In Luke's record of Jesus in the Garden of Gethsemane, he states Jesus prayed:

"42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

All the revisions print these verses substantially as in the King James Version, but add their doubt-raising marginal note, in their conventional form: "Many ancient authorities omit ver. 43, 44,"—the verses regarding the strengthening angel and sweat of blood.

These two verses contain our sole record of this event found in the New Testament. Scholars affirm that as of 1881, these verses were witnessed by "the whole body of the Manuscripts, uncial as well as cursive, and by every ancient Version," and by "upwards of forty famous personages from every part of ancient Christendom," including the Fathers, "fourteen of them being as old, —some of them, a great deal older, —than our oldest MSS."

The justification offered for casting a doubt upon them is that they are "an early Western interpolation, . . . a fragment from the Traditions, written or oral, . . . an 'evangelic Tradition,' therefore, 'rescued from oblivion by the Scribes of the second century.'"

The Inspired Version, with a slight, unimportant change, follows the King James Version. Furthermore, the question is settled for us by modern revelation, for King Benjamin predicted this specific suffering (Mosiah 3:7) and the

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Lord himself recounted it in a revelation to the Prophet Joseph. (D. & C. 19:18.)

We cannot accept the elimination of any part of the record of this great moment of almost unbearable agony.

THE WORDS ON THE CROSS (Luke 23:34.)

After Jesus had been nailed to the cross, and it had been planted in the ground, Jesus prayed: "Father, forgive them; for they know not what they do."

All the revisions print these words, but add the customary doubt-raising marginal note, "Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*"

Scholars writing in 1881 say: "And yet these words are found in every known uncial and in every known cursive Copy, except four; besides being found in every ancient Version," and upwards of forty of the Fathers, beginning with Irenaeus of the second century.

No other prayer offered by Jesus on earth brings us closer to his divinity than this plea for his crucifiers.

The Inspired Version of the Prophet gives the reading of the King James Version, but inserts in brackets following the words, "for they know not what they do," the words, "(Meaning the soldiers who crucified him)."

CHRIST'S SALUTATION TO THE APOSTLES IN THE UPPER CHAMBER (Luke 24:36.)

Luke's account in the King James Version reads, as to the appearance of Christ in the Upper Chamber the night following the morning of the resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

The Revised Versions (British, 1881, and American, 1901) print, but cast doubt upon the phrase, "and saith unto them, Peace be unto you," with a note reading, "Some ancient authorities omit *and saith unto them, Peace be unto you.*"

In this passage in the latest revision (the Revised Standard Version), the Re-

visionists have again made good the doubt raised in the earlier revisions and have entirely omitted the phrase from the printed text, and print a marginal note: "Other ancient authorities add *and said to them, 'Peace to you!'*"

Yet our scholar of 1881 affirms: "And yet the precious words (*and saith unto them, Peace be unto you*) are vouched for by 18 uncials (with Aleph A B at their head), and every known cursive copy of the Gospels: by all the Versions: and (as before) by Eusebius,—and Ambrose,—by Chrysostom,—and Cyril,—and Augustine."

The Inspired Version expands the King James Version but does not in any way destroy the essential elements of the record.

We of the Church cannot surrender this passage.

CHRIST DISPLAYS HIS HANDS AND FEET (Luke 24:40.)

In his account, Luke follows the salutation, "Peace be unto you," with a passage reading as follows, in the King James Version: "And when he had thus spoken, he shewed them his hands and his feet."

The earlier revisions (British, 1881, American, 1901) add to this passage a marginal note (though printing the verse in their text): "Some ancient authorities omit ver. 40."

Once more, the latest revision—the Revised Standard Version—makes good the doubt raised in the earlier revisions, and omits this passage from the text and adds a marginal note reading: "Other ancient authorities add verse 40, *And when he had said this, he showed them his hands and his feet.*"

Again the doubt cast by the earlier revisions has become the ruling text.

Our collator of the 1880's comments that the words are found in eighteen uncials, beginning with Aleph A B; in every known cursive; in all the ancient versions, and he names ten of the earlier Fathers who quote them.

The Inspired Version follows the King James Version in this passage.

This record regarding the resurrected

body of Jesus is of the last importance. We cannot suffer the loss of this incident, nor admit a doubt on its testimony.

CONJECTURAL EMENDATIONS

Bishop Westcott and Doctor Hort, in their own built Greek text of the New Testament, introduced a number of changes—additions and omissions—for which they adduced no authority whatever. A very learned collator declares that these *conjectural emendations* are “destitute not only of historical foundation, but of all probability, resulting from the internal goodness of the Text which its adoption would force upon us.” Another collator likens the claims urged for these *emendations* as equivalent to a claim of revelation, and says: “If these distinguished Professors have enjoyed a Revelation as to what the Evangelists actually wrote, they would do well to acquaint the world with the fact at the earliest possible moment. If, on the contrary, they are merely relying on their own inner consciousness for the power of divining the truth of Scripture at a glance,—they must be prepared to find their decrees treated with the contumely which is due to imposture, of whatever kind.”

The Revisionists responsible for the Revised Standard Version—the latest revision—rather plume themselves upon the fact that they have kept but one “conjectural emendation” offered by Westcott and Hort. This is not quite accurate, but that point is immaterial. The *emendation* they affirm they retain is Jude 5.

The King James Version reads: “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

“6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

The particular phrase of interest to the Latter-day Saint is found in verse 6

—“the angels which kept not their first estate.”

The English revision (1881) proposed:

“5. Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.”

The American Version (1901) was identical save for two words: *how* is omitted before “that the Lord,” and *which* is changed to *that* after “angels.”

The Inspired Version of the Prophet Joseph follows the King James Version.

The Revised Standard Version—which retains Westcott and Hort’s conjectural emendation—reads:

“5. Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day.”

No one with an understanding of the great truths announced in Abraham 3, would have eliminated “first estate.” The expression “nether gloom” may be good mythology (we do not know), but it does not describe any Christian concept.

This emendation sufficiently establishes the unreliability of the Revised Standard Version, so far as the Latter-day Saints are concerned.

We shall consider one more omission, perhaps the largest individual omission made in all the text, and certainly among the most important—

THE LAST TWELVE VERSES OF MARK (Mark 16:9-20.)

These tell that Christ first appeared to Mary Magdalene, who reported to the disciples, but they believed not; then of

the appearance of Jesus to the two disciples on the way to Emmaus, who reported to the disciples, who still believed not; then of the appearance to the eleven who sat at meat, whom he reproved for their unbelief and hardness of heart, and then commissioned them to go into all the world and preach the gospel, telling them of the signs that would follow the believer, with their powers to heal the sick; and finally of Christ's ascension into heaven sitting on the right hand of God, with the disciples scattering to preach to the people, "the Lord working with them, and confirming the word with signs following."

It is in this section of Mark that there occurs that passage quoted by President McKay this morning, "Go ye into all the world, and preach the gospel to every creature."

The earlier Revised Versions (British, 1881, American, 1901) print these passages as part of the text, but leave extra space between verses 8 and 9 of the text, so suggesting that something is wrong. They add this marginal note: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

The Revised Standard Version (again making the earlier doubt cast a near certainty in their text), omits these verses (Mark 16:9-20) from the text and prints them as a marginal note, beginning: "Other texts and versions add as 16:9-20 the following passage:" Then follow the verses named.

One collator (1881) says these verses "are recognized by every one of the Versions," are "attested by every known Copy, except two of bad character: by a mighty chorus of Fathers: by the unfaltering Tradition of the Church universal." And a second collator of the same era affirms that he defends these verses "without the slightest misgiving." Referring to the first noted collator, the second one says that the first "has now thrown a stream of light upon the controversy" in a tone of "one who is conscious of having triumphantly main-

tained a cause which is very precious to him."

The elimination of these last twelve verses of Mark would undoubtedly add comfort to the Arians. If this whole record could be discredited, their cause would be that much advanced. It is gratifying to note that the great scholar Scrivener thought his contemporary Burgon had successfully established their authenticity.

It is not opportune now to discuss almost innumerable instances from among the thousands of changes by the Revisionists. Many, many of them are on a par with those we have mentioned. Enough has been said to show that the Latter-day Saints may not safely accept the latest revision as containing for them the word of our Heavenly Father for his children, nor a dependable record of the work and mission of our Lord Jesus Christ. We must cling to the text that has guided us for a century and a quarter.

We will close by quoting a few sentences from Dr. Kenyon, who seems more than any other to be today, the leader of the Extreme Textualists—to be looked up to by the rest—and who is more tolerant of contrary opinions than some others. In the concluding paragraphs of his book, *Our Bible and the Ancient Manuscripts* (1948), he discusses the Revised Versions as compared with the King James Version, and while never surrendering the claim of superiority for the revisions, he does yield these concessions:

"More than fifty years have now passed since the publication of the Revised Version [British], and the dust of the original controversy has had time to die down. In less than that time the Authorised Version [King James] drove the Geneva Bible from the field; but there is no sign of a similar victory of the Revised over the Authorised. The general verdict is, we think, this. There is no doubt that the Revised represents, in the New Testament, a very superior Greek text."

This is the Extreme Textualist view, but not the view of the opposing school

—the High or Sound Textualist. Kenyon continues:

"There is no doubt that in very many places, especially in the prophetic and poetical books of the Old Testament and in the Epistles in the New, it makes the meaning clearer and represents the original more accurately. On both these grounds the Revised Version is indispensable for anyone who really wishes to study the Bible. On the other hand, it is universally felt that very many of the verbal changes introduced by the Revisers, especially in the Gospels (where they are more noticeable because of the greater familiarity of these books), are unnecessary and disturbing. . . . In the Gospels the sense of discomfort from the constant changes of the familiar words is too great, and the changes, where they do not rest on a change in the text translated, are unnecessary. . . . It is true that the Authorised Version [King James] has struck its roots too deeply into our language and literature, and is itself too great a monument of literary art, to be dispossessed without a preponderating balance of loss. We can no more do without the Authorised Version [King James] than we can do without Shakespeare and Bacon. . . . Both are now essential parts of our heritage; and the

final verdict must be: The Revised for study, the Authorised for reading." (Kenyon, *Our Bible*, pp. 243-44.)

This may be the *final verdict* where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-day Saint, the *final verdict* must be that no text that minimizes or denies the Godhood of Jesus, can be regarded as the word of God, no matter how old and respected the manuscript may be which sets out such views.

To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern scriptures are to this point, and the true ancient scriptures will neither take away from, nor destroy this everlasting truth.


God grant to each and every of us this priceless testimony, I ask, in Jesus' name. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder S. Dilworth Young, of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

 ON TUESDAY, April 6, 1830, six men gathered in the home of the Whitmer family and organized the Church. I can remember with what surprise I learned for the first time, years ago, that it did not happen on a Sunday. Apparently the sixth day of April was more important than the day of the week. Joseph Smith, the Prophet, on the day of the organization of the Church, ordained Oliver Cowdery to be one of the Presiding Elders; Oliver Cowdery ordained Joseph Smith to be one of the Presiding Elders. Thus there

were two presiding officers over four others.

Last night I sat with the assembled multitude who filled this building. Reports said there were in the neighborhood of nine thousand men here. If we should take all of the men who are presiding officers in the Melchizedek Priesthood, the stake presidencies who guide them in their work and the high councilmen who assist the stake presidencies in directing the efforts of the presidencies of quorums, and put them in this building, the group would be just about as large as the number

here last night. In 124 years, the Church and its Melchizedek Priesthood has grown sufficiently so that officers would now fill this building. The bishoprics or officers of the Aaronic Priesthood are not included in the total.

I do not detect that Joseph Smith ever lacked confidence in the destiny of the Church. How much of our day he could see I do not know. I suspect the Lord showed him the ultimate end, if not all of the immediate steps. I always marvel that he did not waver as to what was going to be accomplished. He did not set a timetable, but the assurance is there for all of us to read, and to understand that the Church will fill the earth. We are now well on the way. We should not waver *ourselves* because it cannot be stopped. From the beginning with two officers we have grown until those presiding could barely squeeze into this tabernacle.

We have been a long time learning how to use presiding authority. Officers have been appointed by the hundreds and have not known what to do with their appointments. I believe there is, and has been going on for some time, a new awakening in the hearts of the men who handle the great organization of the priesthood. They are learning how to preside and to conduct their affairs so that the body of the priesthood is beginning to take its place.

I have on my desk a number of statistics which would bear out that thought. I should like to refer to just two of them which I think are important at this moment.

There is a quorum of elders in a city not far from here. (I shall not identify it.) The members of this quorum are composed largely of men who do shift-work; consequently their time is eaten into at the moments when they should be attending their meetings. That quorum of elders, under the direction of a president who seems to know how to do it, with the able assistance of two very splendid counselors, has had for the past two or three months, if the facts are reported correctly, fifty-five

percent of his men attending the weekly morning priesthood meeting. He took sixty percent of them to the monthly priesthood meeting of the stake. He has them organized so that there is not a class in the Sunday School of his ward, but where one of the elders is assigned to sit there, with the lesson all prepared, ready to take part in case the regular teacher should fail to come or should need assistance.

The same thing is done in the other auxiliaries, in case they are needed. Such is the possibility of quorums of the priesthood if they recognize the need. The remarkable thing about it is that there is not a man who holds the priesthood but what if he feels necessary and wanted leaps to the cause.

Your job, brethren, is to make them feel necessary and wanted.

Another instance: There is taking part in a bit of work a large body of the Melchizedek Priesthood quorums from about 135 stakes. I estimate there are somewhere in the neighborhood of a thousand quorums. In one item, that of whether or not the presidents of the quorums and their counselors will visit their members often to encourage them, there has been an improvement of more than four hundred percent. Now, that is a statistic. I do not like statistics, but I would submit to you that when the president of a quorum, and his counselors, pick up their hats and their coats and with courage in their hearts and humility in their souls, leave their firesides to go out and find their brethren of the priesthood, to warm them up and make them feel necessary, that ceases to be a statistic but begins to approach what the Savior must have meant when he said, "Greater love hath no man than this. . . ." (John 15:13.) Surely they are finding their friends. If they will keep it up, the fruits of that action alone will activate their brethren until there will not be any necessity for doubling of positions in the various wards and auxiliaries of the Church. It will also have its effect upon the home. When the Church was organized with six members in 1830, it was

prophesied that it would fill the earth. I should like to say this about a man and a wife and four children. They make six. Whenever any man in this Church takes his proper place in the home as head of that home, under the righteousness of the priesthood, and takes care of his family the way he should, raising his children to believe, to have faith, and to accept the principles, the ultimate destiny of that family, the final end to that man will be the same as though he had organized a church. In the final accounting, his place will be so high that his six will have swelled into a multitude. So we may, ourselves, brethren, do things which will duplicate for us, alone, what the Prophet has done so nobly for us all.

Well, that is using the priesthood. I have often wondered what would happen to a man who suddenly found himself without it. Many of us do not care much about it and let it go, but suppose we did not have it? Suppose we could not use it? Suppose we suddenly were told we could not exercise it? I had such an experience one time during World War II. My son had occasion to come home on a furlough from his army camp. It was during the time that conference was being held, and in obedience to the request of the government, the Church had ceased to hold its meetings in this building but was holding them in the Assembly Hall. Consequently, because of its size, admission had to be by ticket. Unless a man had a presiding position in the Church, he could not get a ticket. There was just not enough room to have anybody come but the stake and ward leaders. The Presidency of the Church in their kindness, thinking of these boys who needed an extra lift, saw to it that any boy who came home on a furlough could have a ticket and get in. I recall bringing my son down from Ogden and stopping at the south gate and watching him go through. As the guard let him pass and closed the

gate in my face, I pressed up against the bars, watching him as he finally disappeared into the open door of the Assembly Hall. And then I think I knew what it means if a person suddenly cannot do what he would like to do in this Church, cannot associate with those with whom he would like to associate. I was completely cut off from my rights. I held the priesthood, but I could not exercise it. There were doorkeepers and attendants, and gardeners, and ushers there—but I was not allowed to enter. I turned away with the dreadful feeling of being left out. I hope I never have a similar experience again. It was a lesson to me of what could happen to me if I lost my rights. I do not want to lose my rights. I want to be able, when the time comes, to walk through that gate and meet my family and my loved ones and then go on to that destiny which is reserved for those who desire to be righteous. I believe I echo the feeling of everybody who holds the priesthood or who is the wife or child of one who holds such priesthood.

I can think of one scripture I should like to apply to you, you men who hold the priesthood and who preside over the priesthood, because without your active presidency, nothing much will happen. In this Church, men have been taught to wait until they are appointed to do something; men normally do not volunteer to hold office or perform service. That is a traditional method. So if you want these men to work, brethren, you must go after them, you must meet them, you must visit them, and you must make them feel necessary and wanted. Then watch them respond.

This is the scripture:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. (D. & C. 58:27.)

May the Lord help us to do it, I pray, in the name of Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BELOVED brethren and sisters: My wife once asked Father, "Do you ever get over being nervous when you speak to the conference?" And he said, "I haven't yet." And neither have I.

I seek an interest in your faith and prayers, that the testimony which I may endeavor to bear may be directed by the Spirit of our heavenly Father. We have listened to some wonderful testimonies today. I hope that mine may be in full harmony with what has been said.

There are many things for which I am truly grateful, especially the testimony that I have as to the reality of the Sonship of the Christ, that he lives, that he has done a wonderful service for you and me and that he has prepared the plan for us, which, if followed, will give us the joy for which the Book of Mormon says that man exists, and will bring us back into the presence of God with the ultimate possibility, if we attain to perfection, of Godhood.

There are many things requisite to that. President Richards referred to one of the most important of them today, and that is the family organization entered into with the approval and under the authority of the priesthood of God, sealed by a servant of God and under the holy spirit of promise.

It should be our purpose, brethren and sisters, as we approach this situation, to do it in all seriousness, understanding its tremendous potentialities and responsibilities, with a determination in our hearts that we will do everything we possibly can to make it a success and to enjoy in that relationship the Spirit of God, our heavenly Father.

One of my friends, one day, in talking to me, said, "You know, Antoine, if I were God, I would have done things differently," and I said, "How?" "Well,"

he said, "in the first place I would have fixed it up so that whenever a man married a woman, he would have been happy."

I prefer to think he was talking from observation rather than experience, but it is a fact that throughout the world a tremendously large proportion—too large a proportion—of the marriages that are entered into do not produce the desired happiness. In order to guarantee it there must be a proper foundation for it. I have been trying today to think of some of the foundation stones; and who should lay them, as well as when the laying of them should begin.

It seems to me that the purpose of the family relationship is to furnish bodies to spirits who are waiting the opportunity to tabernacle in the flesh. I have come to think that when we assume the obligation of offering such a tabernacle, we should be equipped, if possible, to produce a perfect one, and to that end our lives must be well-nigh perfect as to chastity and moral purpose.

I believe the foundation should be laid in the beginning by the parents who, when entering into marriage, should give due consideration to their anticipated children. Those of you who are beginning now, and those of you who are in the process of rearing families, should bear that in mind for it is incumbent upon you to lay the foundation stones for the happy marriages of your children, to teach them the responsibility of it, so that as they approach that age, an age when there are certain urges developing within the human body, that they should have a high moral and religious purpose and be able to dominate those impulses, bringing them under absolute subjection, so that when the time comes, the contracting parties can enter into the temple of God and make the promises that are made therein to each other, realizing that they have a right to

do it. There is nothing that will tend to make a marriage happier than faith in each other, and there is nothing, I think, that will produce greater faith than the testimony of each to the other, of a pure previous life.

The physical dangers from the non-observance of the law of chastity can well be overcome, but I have never yet found anybody who could say that the moral effects of its infringement could be entirely overcome and forgotten. It is true that there is a law of repentance and forgiveness and all that, but how much better it is when we begin life in that capacity, if we do not have to invoke that law for that particular offense. I believe it is possible for fathers and mothers, if they set the example, and teach under the Spirit of God, to get close enough to their children to lay such a foundation.

After having laid the stone, then they must build upon it, and that building must be the reflection of a chaste, virtuous, honest, upright life on the part of the father and mother of the family. You know and I know that does not always exist, but it should always exist, when a family starts out.

Children should be taught that there is a greater likelihood of success if the contracting parties have community of interests. It may not always be imperative, I presume, that they should belong to the same church, but the chances are better if they do. It may not always be necessary that they have the same background, but the chances are better if they do, and the chances are always better if they do not rush into the union thoughtlessly, not understanding each other. Then they should be taught that there may be obstacles to surmount as they move along together in married life; that victory over these obstacles is what develops strength and power and ability. I do not know whether we would have been so much better off if He had made it so there would never have been any sorrow come into a family organization because I think that is one of the ways God has of testing us and mellowing

us. When we survive them, when we can put our arms around each other in a mutual feeling of faith and of trust and reliance, then we develop from those obstacles. That, brethren and sisters, I believe, is our duty to our children, to teach them so that when they enter into this relationship they will be sweet and clean, with faith in God, realizing that the marriage they celebrate will not end with this life, but that it is to be for all eternity, and, consequently, it should be properly done and done under the inspiration of the Spirit of God. Then, I believe, it would always be safe.

But after having gone that far, brethren and sisters, we are not always safe. There are too many cases where older people fail. Many of the things which disrupt families are trivial in the extreme, and many of them come about, just because people cannot bring themselves to acknowledge that the things they do they ought not to do and to try to make adjustments for them with each other.

If we could, under the inspiration of our heavenly Father, find a few of the solutions as we grow older, it would be much easier for many of us. The court-records tell us that these things do happen. They ought never to happen in a good Latter-day Saint family.

Our efforts should be to so live that we will have claim upon our heavenly Father for his Spirit to help us over these rough places, so that the example we set to our growing children, and to their children, when they come along, will be one above reproach.

The family, we have been told, is the foundation stone of our society. It is not brought together just that we may enjoy each other's association here. As I have suggested, it has a higher, more spiritual purpose, and the relationships that are entered into in the family should always be directed by the Spirit of God. If that could be, we would always be happy in that relationship, and then we would have a solidarity in our organization that would astound the world.

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I do not want to say more today, but I plead, brethren and sisters, for an effort on our part to so instill in the hearts and minds of growing children, who are our responsibility, a desire to make this the highest social relationship that there is, a grand, glorious religious privilege entered into with the approval of the priesthood of God, with a determination that nothing under heaven shall ever disrupt it.

God bless us in it, I pray, in the name of Jesus. Amen.

President David O. McKay:

He to whom we have just listened is Elder Antoine R. Ivins, of the First

Council of Seventy. The Choir and Congregation will now join in singing, "Redeemer of Israel," following which we will hear from Elder LeGrand Richards.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Elder LeGrand Richards, of the Council of the Twelve, will now speak to us. Elder Richards will be followed by Elder Ezra Taft Benson.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I FEEL humble, my brothers and sisters, as I occupy this position. I pray that I may enjoy the Spirit of the Lord for the few moments that I am here. Since our last conference, I have had the privilege, by appointment of the First Presidency, of visiting the islands of the Pacific, and now I think I can understand why Brother Matthew Cowley loved those colonies and people as he did, because I found the love they had in their hearts for him. It was while I was in New Zealand that I received the word of his passing. Those people truly love him, and as you travel through the Church and you feel the faith and the spirit of the members in whichever land you happen to go, be it in those lands, or in the Hawaiian Islands, or in Europe, you cannot help but be impressed with the words of the Apostle Paul, when he said:

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:26-28.)

And that to me is one of the marvelous things about this Church, about which President McKay spoke this morning, when he told of the announcement the Lord made to the Prophet Joseph that a marvelous work was about to come forth among the children of men. The faith and the unity and the oneness that exists among the Saints of God wherever you find them, whatever their color might be, is a wonderful thing to me.

And another is the marvelous feeling of faith that the Lord plants in the hearts of the missionaries. I have seen missionaries in the field who would gladly have given their lives for the testimony of the truth that the Lord had given to them.

We had a missionary in our mission, who was on his second mission, and he told of when he was on his first mission. While at lunch, two men rode up on horseback and said, "Aren't you holding a meeting this afternoon?" and he said, "No, we hadn't planned on it." "Well," the man said, "there is a whole group over at the chapel waiting for you, and they expect you to come." So the missionary said, "We will be right over," and when they arrived they

found a posse of men on horses with lasso ropes, and they said, "We are going to string you Mormon elders up to this tree." This missionary happened to be a bit witty, and he said, "Well, that is all right, but there is no hurry about it, is there? Come on inside, and let's talk it over," and before they got through, the leader of the mob took the two elders home with him. But there they were, facing even death, as it were, but there was no fear because of the marvelous Spirit the Lord has put into this work.

I have heard it said, I have never read it, that once the Prophet Joseph, when he appeared before the President of the United States, was asked the difference between this Church and other churches, and he said, "The difference is that we have the Holy Ghost," and then I thought of Peter before he received the Holy Ghost, how he denied the Christ three times during one night, and after he had received the Holy Ghost, you remember, when he was asked by the chief priests, if they had not commanded him not to preach Christ and him crucified in the streets of Jerusalem, and his reply was: "Whom shall men obey? God or man." (See Acts 5:29.)

I thank God that among the marvelous things in this Church is this wonderful spirit that binds the Saints together and motivates the members of the Church to be willing to sacrifice, in order to build the kingdom of God in the earth.

I would like to say a few words about another phase of this great and marvelous work that has appealed to me, and that is the fulfilment of prophecy. As I read the words of Isaiah, I read that the Lord has planned all of his work from the beginning, and he has permitted his prophets so to announce unto the people. That is why Peter tells us that,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And so, today, we have the more sure word of prophecy, and as I read the prophecies of the scriptures and those of our modern prophets, I am sure in my own mind that there has never been a period in the history of the world when there were as many prophecies being fulfilled as there are today.

There will not be time to go into the details of what has transpired in the restoration of the gospel, in the gathering of the Saints to these valleys of the mountains, in the building of these holy temples. I think of the words of President Young when the cornerstone of this Salt Lake Temple was laid, when he made this statement:

"This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past." (*Discourses of Brigham Young*, p. 632, 1925 ed.)

Think of it! Some three thousand years ago, the Lord permitted Isaiah and Micah to see this temple, and they declared:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isa. 2:2-3.)

Do we need any better evidence of the fulfilment of this prophecy than these great congregations that are assembling here to worship the Lord and to listen to the words of his prophets of this dispensation.

I think also of the words of Jesus, as he walked along the way to Emmaus with his two disciples, "But their eyes were holden that they should not know him," and then after listening to them tell of the events that had transpired in Jerusalem pertaining to the crucifixion of the Lord, he said: "O fools, and slow of heart to believe all that the prophets have spoken." And then he began with Moses and the prophets and showed them how that in all things the prophets had testified of him and what would transpire as part of his ministry and his labors. And then we are told that he opened the understanding of his Apostles, that they might understand the scriptures. (Luke 24:16, 25.)

And then we are told by Mormon that "... the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." And then Mormon said, "Search the prophecies of Isaiah." And then he made known that in the day when these prophecies should be fulfilled, that it would be given unto the people to understand them. (Mormon 8:22-23.)

And as I read the prophecies of Isaiah, it seems to me that the Lord almost permitted him to live more in our day than when he was actually upon the earth, for so many of his prophecies deal with the latter-days and the things that are to transpire in this dispensation.

I think of the words of one of our worthy patriarchs, not so long ago. He was in his nineties, and one of his friends said, "Brother-so-and-so, wouldn't you rather pass on into the next world, where your wife is and so many of your loved ones, and so many of your friends?" And he rebuked him and said, "Not much. I have lived to see the Lord accomplish so much in this dispensation, I want to stay as long as I can and see him finish his work."

It would be an interesting thing were

there time to consider the prophecies that are yet to be fulfilled, but I do want to say a word about what is going on over in Jerusalem and the Holy Land at this present time. So many of the prophets, and the Savior of the world, himself, and particularly when he visited the Nephites, have told of the day when the Jews would be gathered back to that land and how the Lord would fight their battles and how he would do a marvelous work among them. And when you read what is going on and see how they have become a nation today, it is a wonderful thing.

And then I contrast the prophecies with relation to their regathering and their rebuilding of their temple and their rebuilding of the waste places that have been desolate according to the prophets for many generations, with the prophecy of Isaiah with respect to the destruction of the great city of Babylon. You will remember at the time it was the greatest city in all the world. It is interesting to read the descriptions of it, with its beautiful gardens, and yet Isaiah announced that that city would be destroyed; he said that it would never be rebuilt, that it would never be inhabited from generation to generation, that it would become the abode of reptiles and wild animals, and that the Arabs would no more pitch their tents there. That was a declaration that the greatest city in the world would not only be destroyed, but it would also never be rebuilt.

No one would dare say that of any of our great cities today. Now, contrast that with the destruction of Jerusalem. The Savior said it would be plowed as an acre and not one stone would be left upon another, but all of the prophets declared it would be rebuilt, and not only that, but that her waste places should also be restored until it should become as the garden of Eden.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was

desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. (Ezek. 36:34-35.)

If you read your current magazines, such as the article that appeared in the *March Reader's Digest* about what is going on over there, how the men use the Bible to find where the springs and wells were, and the reservoirs and the iron mines, it is a marvelous thing, and that land is being rebuilt.

I could not help but think, as I read some of these articles, of how Brother Orson Hyde would feel today. He was sent there in 1841 by the Presidency of the Church to dedicate that land for the regathering of the Jews. At that time, it was a wasteland, with very few people there, and today they are going back by the thousands and by the hundreds of thousands.

I have in my heart a feeling that it will not be long until the Presidency of the Church will feel to open up the missionary work among these people, because the Savior indicated that the fulness of his gospel would be preached unto them in the latter days and not only that, but also in a revelation to the Prophet Joseph, he indicated that the gospel was to be preached, as President McKay pointed out, to all nations, to the Gentiles, first, and then to the Jews, so that the day will come when we will carry the message to them.

I have one specific little illustration of how it would appear the Lord is working with them I would like to refer to here today. First, I will read a few words from Zachariah, the twelfth chapter:

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (Zach. 12:8-9.)

The Lord said he would fight their battles and that they should be strong, like unto David. When David went

out to meet Goliath, no mortal man would ever have thought that in and of himself he could have conquered that great giant. David went forth, and when Goliath ridiculed him, saying, "Am I a dog, that thou comest to me with staves?" David replied: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand," and by that same power, the Lord is today wresting this great land of promise and delivering it back unto his people. (See I Sam. 17:43, 45.)

A short time ago, when a committee was sent there by President Truman, they were told by Chaim Weizmann, the first president of Israel, that it was their belief in a "mystical force that would return the Jews to the land of Israel, that had kept them alive."

In the *Jewish Hope*, of September 1950, was an article by Arthur U. Michelson. I will not take time to read it, but he tells of a visit he made to Jerusalem, when he heard the experience of the Jewish army. They had only one cannon, and were facing the Arabs with their well-trained and equipped army, and so when they used this cannon, they moved it from place to place so the enemy would think they had many, and every time the cannon was fired, they would beat tin cans in order to make a lot of noise so that the enemy would think they had many cannons.

I want to read what he said about what happened when the armies of Israel were about to give up:

"One of the officials has told me how much the Jews had to suffer. They had hardly anything with which to resist the heavy attacks of the Arabs who were well organized and equipped with the latest weapons. Besides, they had neither food nor water, because all their supplies were cut off. . . .

"At this critical moment, God showed them that he was on their side, for

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he performed one of the greatest miracles that ever happened. The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, "Where are the three men that led you, and where are all the troops we saw?" The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons, with long beards and flowing white robes who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouragement this was for the Jews to realize that God was fighting for them."

And then he told about another case when one man with a white robe and a long beard appeared, and they all saw him, and they gave up their arms. Now I do not know, but the Lord said that he would do something for the Jews in the latter days, and when he permitted the Three Nephites to tarry upon this land, he said:

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds,

tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. (3 Ne. 28:27-29.)

Whoever these persons were, they seemed to have "convincing power" sufficient to cause a whole army to surrender.

In permitting these Three Nephites to tarry upon the earth until he, Jesus, should come in his glory, he must have had in mind some great things for them to accomplish in bringing about a fulfillment of his promises. Whether it was they who convinced the army of the Arabs to surrender, I do not know, but this I do know: That what is going on in the Holy Land should convince one that the Lord is moving rapidly toward restoring the Jews to the land of their fathers and is giving them that land and redeeming it from its waste condition, as the prophets have foretold.

In closing, I give you the words of Isaiah. I believe the words of the prophets with all my heart.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40:8.)

To me prophecy is one of the great evidences that there is really a God and that he is directing his work and will do so to its ultimate decreed destiny, and I bear you this witness in the name of the Lord Jesus Christ. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters and friends: Humbly I acknowledge the great honor, privilege, and responsibility which is mine, as I look into your faces. I am grateful for this conference—thankful to the Lord that I am able to be here, to mingle with you, partake of this sweet spirit, and grateful to him that he has seen fit to call these general

conferences of the Church and the quarterly conferences in the stakes of Zion.

I have in mind a desire to offer just a word of hope and encouragement and admonition this afternoon. I owe a great deal, as all of us who are gathered here do, to this great Church and kingdom of which we are a part. Throughout my life, I have felt very keenly my obligation to this, the Church and king-

dom of God, and my gratitude to my heavenly Father that my lot has been cast with this people.

I wish it were possible for all of us to place our trusts completely in God and to keep his commandments fully. I wish we had the courage, the faith, and the strength of character so that we would in very deed place our trust in our heavenly Father and keep all of his commandments and do that which is right.

Many years ago, when I was a boy in my teens, a particular course of study in the Young Men's Mutual Improvement Association made a deep and lasting impression upon my life. It was a series of lessons on the development of character. I have often wished that that course might be repeated. The first in the series was a group of lessons on courage. There is a rather interesting sidelight which I recall. In those days in our manuals, it was not uncommon to carry advertising, and I remember that on the lower front cover was an advertisement which read as follows: "Oldest, largest, best. LDS Business College. Day Sessions, \$7.00 a month; Night Sessions, \$4.00 a month."

It is not about the advertisement that I wish to speak, but on the flyleaf of that excellent course of study there appeared a few stanzas from a "Selected" poem under the caption, "Trust in God and Do the Right."

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely—strong or weary,
Trust in God and do the right.

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Turn from man, and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding,
Trust in God and do the right.

At the head of that first chapter appeared those reassuring words of Joshua, later used as a theme in MIA:

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

And then the Psalmist:

Be still, and know that I am God. (Psalm 46:10.)

It is a great blessing, my brethren and sisters, to have an inner peace, to have an assurance, to have a spirit of serenity, an inward calm during times of strife and struggle, during times of sorrow and reverses. It is soul-satisfying to know that God is at the helm, that he is mindful of his children, and that we can with full confidence place our trust in him. I believe that all the truly great men of the earth have been men who trusted in God and who have striven to do that which is right as they understood the right.

I have often read the words of Abraham Lincoln when he said,

God rules this world, . . . I am a full believer that God knows what He wants a man to do—that which pleases him. It is never well with that man who heeds it not . . . without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And he offered similar admonition for the nations of the earth, as have other great Americans and great spiritual leaders. Said Lincoln:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

I thrilled, as I am sure you did, as our chief executive, newly elected, stood

Sunday, April 4

Second Day

on that solemn occasion, at the time of his inauguration, and offered a humble prayer to the Almighty. In majestic simplicity President Dwight D. Eisenhower petitioned on that occasion:

... Give us, we pray, the power to discern clearly right from wrong, and allow all our works and actions to be governed thereby and by the laws of this land... so that all may work for the good of our beloved country and for Thy glory. Amen.

It is reassuring to see men in high places, in church, in government, in business—in all of the walks of life—who are not afraid to acknowledge their dependence upon God—who are not afraid to trust him—not afraid to try to do that which is right.

Yes, God is at the helm, my brothers and sisters. I know it, and you know it. Surely no group of people in all the world has greater evidence of that fact than do the Latter-day Saints. Even during the days of persecution and hardship, the Lord has continually encouraged us to trust in him, to keep his commandments, to do that which is right and then be unafraid.

We live in a world of fear today. Fear seems to be almost everywhere present. But there is no place for fear among the Latter-day Saints, among men and women who keep the commandments, who place their trust in the Almighty, who are not afraid to get down on their knees and pray to our heavenly Father.

I remember an incident in the life of the Prophet Joseph. God bless his memory! He had been persecuted with his people, driven, and at this particular time he was in Liberty Jail, incarcerated upon trumped-up charges. Finally, when it seemed as though he could stand it no longer, he cried out in the anguish of his soul, as recorded in the 121st section:

O God, where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear

be penetrated with their cries? (D. & C. 121:1-2.)

And you will recall, the word came back to him:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over thy foes. (*Ibid.*, 121:7-8.)

Then the Lord pointed out to this great man, this prophet of God, that all these things had been given for the purpose of gaining experience, of helping to build him for the great responsibilities that lay ahead of him. How sweet and reassuring are the words of the Lord on that memorable occasion as he counseled:

... know thou, my son, that all these things shall give thee experience, and shall be for thy good.

... therefore, fear not what man can do, for God shall be with you forever and ever. (*Ibid.*, 122:7, 9.)

The Lord, speaking to his sons of this dispensation and the membership of his Church, gave the following admonition in another revelation:

Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

... perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:33-36.)

You will also recall the admonition he gave to the early disciples of this dispensation, recorded in the Lord's preface to the Book of Commandments, the first section of the Doctrine and Covenants:

And they shall go forth and none shall stay them, for I the Lord have commanded them. (*Ibid.*, 1:5.)

So among the Latter-day Saints, particularly, there should be no fears, even in a world where many people are concerned about atom bombs, the hydrogen bomb; where many are fearing Communism and some are talking fearfully of a depression. There need be no fear in the hearts of Latter-day Saints. People who live the gospel, who keep the commandments, who trust in God and do that which is right, need never fear because God speaks peace to the honest in heart through his Spirit. Said the Lord in the 11th section of the Doctrine and Covenants:

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly . . . to judge righteously; and this is my Spirit. (*Ibid.*, 11:12.)

On another occasion the Lord declared:

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, *neither trust in the arm of flesh.* (*Ibid.*, 1:19; italics added.)

Our heavenly Father is continually mindful of us. It is his "work and glory" to make the exaltation of man possible. The course which he has outlined is simple, yet able to make men's stature reflect confident living free from fear. Hear his words:

Let him trust in me and he shall not be confounded. . . . (*Ibid.*, 84:116.)

So, my brethren and sisters, there may come persecution; there may come opposition; there may come reverses; there may come criticism and misrepresentation. Your motives may be questioned. You may be attacked. But if we place our trust in the Almighty and do that which is right, there will come an inner assurance, an inner calm, a peace that will bring joy and happiness to our souls.

In my office in Washington, in the Department of Agriculture, established by President Abraham Lincoln, I have in a small frame these words of the great Emancipator:

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

And that is the spirit which should characterize the lives of the Latter-day Saints. "Do what is right, let the consequence follow," goes one of our favorite hymns. Shrink not from duty where it is made known. Keep the commandments. Trust in God and do the right.

In the early days of the Church, you may recall, the Lord frequently praised the elders for certain things they did, but oftentimes he would chastise as well, and in the 60th section of the Doctrine and Covenants, after giving a few words of praise, he said:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them. (D. & C. 60:2.)

And so my brethren and sisters, as President Richards pointed out so beautifully this morning, let us never be ashamed of the gospel of Jesus Christ. Let us never be afraid to do what is right. Let us trust in God and keep his commandments, for this is the whole duty of man.

I know, and so do you who have testimonies of the divinity of this work, that without God's help we cannot succeed, but with his help we can accomplish anything he asks us to do. And we can do it with a feeling of assurance, of confidence, and with a spirit of serenity which can be a joy and blessing to all of us.

God help us to keep his commandments, to put our homes in order, to pray to God, to trust in him and do the right, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson, of the Council of the Twelve, has just spoken to us.

The Deseret Sunday School Union Conference will convene in the Salt Lake Tabernacle at 7:00 o'clock tonight. All Sunday School workers should be in attendance. Others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

I am sure I express your feelings when I again say we are grateful for the excellent singing of our Choir. Their service is an inspiration to all.

To you who probably did not hear the appreciation this morning, these calla lilies are from the Berkeley Stake, the daffodils from the Tacoma Stake.

We express our appreciation to you ushers who have rendered such excellent service this day. To the public press, the reporters, for their fair and accurate report.

To the congregation for your responsive attention and your refraining from leaving your seats and moving around. It has truly been an hour of worship.

To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions thus far, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

Here are more telegrams. I think we should recognize the names: Brother Hickenlooper of San Francisco Stake, meeting in houses of worship there; Joseph B. Hone of Tacoma Stake; all expressing appreciation of the opportunity you furnished them; Joseph B. Clark and family representing 408 Quorum of Seventies in the Tacoma Stake; Bishop N. Ward Newby of the Seattle Third Ward and the bishop of the Fifth Ward in Seattle; Clark N. Marsh, Stake Missionary in San Leandro; San Francisco Stake High Council; Sister Graham who has expressed appreciation; the baby Stake High Priests Quorum in

Phoenix; 247 Quorum of Seventy, Oakland; San Jose Second Ward Bishopric; 4th Ward Bishopric in the Denver Stake, Denver, Colorado; Dennis L. Lauper, High Councilor, Wilford D. Webb, member of the Oakland Stake; San Leandro Ward Bishopric; Ernest C. Haas, Glendale Stake. Thank you, brothers and sisters, we are happy that you have joined with us in the privilege to participate in the inspiring sessions of the Conference this day.

The streets are crowded. Let each one follow what they now call the Golden Rule, Do unto others as you would have others do unto you. Let us practice courtesy here in Utah, and set an example.

The Tabernacle Choir will now favor us with, "And Then Shall Your Light Break Forth," with J. Spencer Cornwall conducting. The benediction will be offered by Elder Rulon S. Howells, more recently released as President of the Brazilian Mission, after which this Conference will be adjourned until ten o'clock Monday morning.

The Choir sang as a concluding number, "And Then Shall Your Light Break Forth."

President David O. McKay:

It will be necessary to make some preparation for the meeting tonight, and the ushers and workmen would appreciate it very much if we vacate the building as conveniently after the benediction as possible.

At 7:30 tomorrow morning, in the Assembly Hall, there will be held an agricultural meeting under the direction of the Church Welfare Committee.

Elder Howells, recently released president of the Brazilian Mission, will offer the benediction and this Conference will be adjourned until ten o'clock tomorrow morning.

Elder Rulon S. Howells, formerly president of the Brazilian Mission, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Monday, April 5.

THIRD DAY MORNING MEETING

The fourth session of the Conference convened at 10 o'clock a.m., Monday, April 5.

The choral singing for this session of the Conference was furnished by the Brigham Young University Combined Choruses under the direction of Don L. Earl.

President David O. McKay:

We are assembled in the Tabernacle on Temple Square, Salt Lake City, in this the fourth session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints. These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a public address system, and by television. These services will also be televised over KSL TV, Channel 5, at Salt Lake City, and will be heard over Radio Station KSL of Salt Lake City, and by arrangement through KSL over fourteen radio stations in Utah, Idaho, Arizona and Nevada, the names of which stations have already been announced to the radio audience.

We desire to express appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We called attention to a number of telegrams received yesterday from the members of the Church and others in the Northwest and from cities in California, which expressed appreciation for having furnished them the television privilege. Last night after adjournment we received two others which I think are worthy of mention: One telegram from a group of Lamanite members down in Phoenix. They express their gratitude for the privilege they had of joining you in these services. And the other, a telegram expressing the same appreciation from a group of our Chinese members in San Francisco.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Don L. Earl conducting, and Alexander Schreiner at the organ. The Brigham Young University Combined Chorus will now sing, "Send Forth Thy Spirit," conducted by Elder Don L. Earl. The invocation will be offered by Elder Ray E. Dillman, formerly President of the Western States Mission.

Singing by the Combined Choruses, "Send Forth Thy Spirit."

The opening prayer was offered by Elder Ray E. Dillman, formerly president of the Western States Mission.

President David O. McKay:

The Brigham Young University Combined Choruses, with Elder Don L. Earl conducting, Elder Alexander Schreiner at the organ, will now sing "The Spirit of God Like a Fire Is Burning."

Singing by the Choruses, "The Spirit of God Like A Fire is Burning."

President David O. McKay:

An inspiring illustration of the strength, energy and future success of the youth of the Church. Thank you.

We are pleased to note the attendance this morning of all the General Authorities, excepting Elder Thomas E. McKay who is excused, and also prominent State officials, leaders in education, and others holding prominent positions in the State and Nation. Elder Benson, Secretary of Agriculture is with us. Senator Bennett wished to be excused. Mayor Glade is present. President Wilkinson of the Brigham Young University, President Olpin of the University of Utah, President Dixon of the Utah State Agricultural College, Presi-

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dent Clarke of Ricks College, President Miller of Weber College, President Chase of the Branch U.S.A.C., President Whetten of Snow College, President Himes of Dixie College, President Jones of the Carbon College, Superintendent Bateman, State Superintendent of Schools, Superintendent Bennion of the Salt Lake City Schools, and probably others, to whom we extend a hearty welcome, and all others who are listening in.

Joseph Anderson, Clerk of the Conference, will now read the vital statistical data, changes in the ward and stake organizations, the obituaries of the Church, and some financial expenditures.

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1953

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Alvin Rulon Dyer appointed president of Central States Mission to succeed J. Orval Ellsworth.

D. Arthur Haycock appointed president of Hawaii Mission to succeed Ernest L. Nelson.

G. Eugene England appointed president of North Central States Mission to succeed John B. Hawkes.

Harold I. Bowman appointed president of Spanish-American Mission to succeed Lorin F. Jones.

Eben R. T. Blomquist appointed president of Swedish Mission to succeed Clarence F. Johnson.

Legrand Fitzgerald Smith appointed president of Texas-Louisiana Mission to succeed Benjamin L. Bowring.

Samuel Allen Hendricks appointed president of West Central States Mission to succeed Sylvester Broadbent.

A. Lewis Elggren appointed president of Western States Mission to succeed Ray E. Dillman.

TEMPLE PRESIDENTS APPOINTED

Benjamin L. Bowring appointed president of Hawaiian Temple to succeed Ralph E. Woolley.

ElRay L. Christiansen appointed president of Salt Lake Temple to succeed Robert D. Young.

NEW STAKES ORGANIZED

Dallas Stake organized October 18, 1953, from Texas-Louisiana Mission.

East Phoenix Stake organized February 28, 1954, by division of Phoenix Stake.

Houston Stake organized October 11, 1953, from Texas-Louisiana Mission.

Salmon River Stake organized October 18, 1953, by division of Lost River Stake.

STAKE PRESIDENTS CHOSEN

Nathan Eldon Tanner, president of Calgary Stake, to succeed Octave W. Ursenbach.

C. Leland Davey, president of Cannon Stake, to succeed Fred H. Peck, Jr. deceased.

Ervin W. Atkerson, president of Dallas Stake.

Junius E. Driggs, president of East Phoenix Stake.

Raymond Jay Pace, president of Farr West Stake, to succeed Wilmer J. Maw, deceased.

Jack Byron Trunnell, president of Houston Stake.

Lloyd Sorensen, president of Humboldt Stake, to succeed Harvey A. Dahl.

Walter W. Hunter, president of Liberty Stake, to succeed A. Lewis Elggren.

Lawrence D. Olpin, president of Lorin Farr Stake, to succeed Elton W. Wardle, deceased.

Stephen L. Smith, president of Malad Stake to succeed Samuel A. Hendricks.

Heber Earl Stokes, president of Salmon River Stake.

George Edwin Grover, president of Shelley Stake, to succeed J. Berkley Larsen.

Ralph A. Richards, president of South

Summit Stake, to succeed Moses C. Taylor.

Clement P. Hilton, president of Young Stake, to succeed Willard C. Stolorthy.

NEW WARDS ORGANIZED

Lewiston Fourth Ward, Benson Stake, formed by division of Lewiston First Ward.

Rodeo Ward, Berkeley Stake, formerly Rodeo Branch.

Blackfoot Sixth Ward, Blackfoot Stake, formed by division of Blackfoot Second Ward.

Bountiful Tenth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Calgary Third Ward, Calgary Stake, formed by division of Calgary First and Second Wards.

Cannon Fourth and Fifth Wards, Cannon Stake, formed by division of Glendale Park First and Cannon Wards.

West Allis Ward, Chicago Stake, formerly South Milwaukee Branch.

Dallas, Fort Worth, Kelsey, Longview, Shreveport and Waco Wards, Dallas Stake, formerly branches in Texas-Louisiana Mission.

Boulder Ward, Denver Stake, formerly Boulder Branch.

Midvale Third Ward, East Jordan Stake, formed by division of Garden-View Ward.

Norwalk Second Ward, East Long Beach Stake, formed by division of Norwalk Ward.

Ogden Forty-First and Forty-Third Wards, East Ogden Stake, formed by division of Highland and Thirty-Third Wards.

Ensign Second Ward, Ensign Stake, formed by division of West Ensign Ward.

Gridley Second Ward, Gridley Stake, formed by division of Gridley Ward.

Austin, Baytown, Beaumont, Houston First, Houston Second, San Antonio, Silsbee, Williamson Wards, Houston Stake, formerly branches in Texas-Louisiana Mission.

Ogden Forty-Second Ward, Lorin Farr

Stake, formed by division of Ogden Twenty-First Ward.

Tempe Second Ward, Maricopa Stake, formed by division of Tempe Ward.

Monument Park Second Ward, Monument Park Stake, formed by division of Monument Park Ward.

Ogden Forty-Fourth Ward, Mt. Ogden Stake, formed by division of Ogden Seventeenth Ward.

Murray Ninth Ward, Murray Stake, formed by division of Murray Fifth Ward.

Sunset Second Ward, North Davis Stake, formed by division of Sunset Ward.

Idaho Falls Seventeenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls First Ward.

Tooele Tenth Ward, North Tooele Stake, formed by division of Tooele Second Ward.

San Lorenzo Ward, Oakland Stake, formed by division of Hayward Ward.

Geneva Second Ward, Orem Stake, formed by division of Geneva Ward.

Arcadia, West Arcadia and West Covina Wards, Pasadena Stake, formed by division of Monrovia, Las Flores and Baldwin Park Wards.

Pocatello Twenty-First Ward, Pocatello Stake, formed by division of Pocatello Fourth Ward.

Avalon, Roosevelt Third and Roosevelt Fourth Wards, Roosevelt Stake, formed by consolidation of Randlett & Leota Wards and division of Roosevelt Second and Roosevelt Wards.

Leadore Ward, Salmon River Stake, formerly Leadore Branch.

Capitol Hill Second Ward, Salt Lake Stake, formed by division of Capitol Hill Ward.

Van Nuys Third Ward, San Fernando Stake, formed by division of Reseda and Van Nuys Second Wards.

Lompoc Ward, Santa Barbara Stake, formerly Lompoc Branch.

Fairfield Ward, Santa Rosa Stake, formerly Fairfield Branch.

Ammon Second Ward, South Idaho Falls Stake, formed by division of Ammon Ward.

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Bell Ward, South Los Angeles Stake, formed by division of Maywood Ward.

Kimball and Lee Wards, South Salt Lake Stake, formed by division of Central Park, Burton, and Eldredge Wards.

Spokane Third Ward, Spokane Stake, formed by division of North Spokane Ward.

Bryan Second, Emerson Second and Richards Second Wards, Sugar House Stake, formed by division of Bryan, Hawthorne, Emerson, Richards and Sugar House Wards.

Lindon Second, Pleasant Grove Fifth and Sixth Wards, Timpanogos Stake, formed by division of Lindon, Pleasant Grove First and Third Wards.

Falls Church and Silver Spring Wards, Washington Stake, formed by division of Arlington and Chevy Chase Wards.

Kenwood Second Ward, Wilford Stake, formed by division of Kenwood Ward.

Pocatello Nineteenth and Twentieth Wards, West Pocatello Stake, formed by division of Pocatello Third and Tenth Wards.

WARDS AND BRANCHES TRANSFERRED

Rosemary Ward and Brooks Branch, Calgary Stake, formerly of East Lethbridge Stake.

Phoenix First, Fourth, Fifth, Seventh, and Scottsdale Wards and Spanish-American Branch, East Phoenix Stake, formerly of Phoenix Stake.

Challis, Lemhi, Salmon First, Salmon Second Wards and Leadore Branch, Salmon River Stake, formerly of Lost River Stake.

Hayden Branch, Southern Arizona Stake, formerly of Mesa Stake.

STAKE, WARD AND BRANCH NAME CHANGED

Calgary Stake, formerly Lethbridge Stake.

Lethbridge Stake, formerly East Lethbridge Stake.

Liberty-Sharon Ward, Bear Lake Stake, formerly Liberty Ward.

Cannon Second Ward, Cannon Stake, formerly Glendale Park First Ward.

Cannon Third Ward, Cannon Stake, formerly Glendale Park Second Ward.

Midvale Fourth Ward, East Jordan Stake, formerly Garden-View Ward.

Ensign Ward, Ensign Stake, formerly West Ensign Ward.

Spokane First Ward, Spokane Stake, formerly Spokane Central Ward.

Spokane Second Ward, Spokane Stake, formerly North Spokane Ward.

Spokane Fourth Ward, Spokane Stake, formerly Dishman Ward.

Grassy Lake Branch, Lethbridge Stake, formerly Burdette Branch.

INDEPENDENT BRANCHES ORGANIZED

Red Deer Branch, Calgary Stake, formerly of Western Canadian Mission.

Cleburne, Enoch, Grand Prairie, Gilmer, Hooks, Kilgore, Pittsburg, Sherman, Queen City and Wichita Falls Branches, Dallas Stake, formerly of Texas-Louisiana Mission.

Bow Island Branch, East Lethbridge Stake, formed by division of Burdette Branch.

North Campus Branch, East Provo Stake, formed by division of Campus Branch.

Bryan, Galveston, Jacinto City, Lake Charles, Orange, Port Arthur and Velasco Branches, Houston Stake, formerly of Texas-Louisiana Mission.

Vauxhall Branch, Lethbridge Stake, formed by division of Taber First Ward.

Hercules Branch, Oquirrh Stake, formerly dependent on Spencer Ward.

Mexican Branch, Pocatello Stake.

Los Flores Branch, Santa Barbara Stake, formed by division of San Luis Obispo and Santa Maria Wards.

San Manuel Branch, Southern Arizona Stake, Poulso Branch, Tacoma Stake, formerly dependent on Bremerton Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Sharon Ward, Bear Lake Stake, membership consolidated with Liberty Ward.

Oak Grove Branch, Florida Stake,
made dependent branch on Lake City
Ward.

THOSE WHO HAVE PASSED AWAY

Elder Matthew Cowley of the Council
of the Twelve.

Fred H. Peck, Jr., president of Cannon
Stake.

Wilmer J. Maw, president of Farr
West Stake.

Elton W. Wardle, president of Lorin
Farr Stake.

STATISTICAL AND FINANCIAL REPORT

For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1953. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of year	211
Number of Wards	1,655
Number of Independent Branches	229
Total Wards and Independent Branches, at end of year	1,884
Number of Missions	42

Church Membership:

Stakes	1,034,381
Missions	211,981
Total Membership (at end of year)	1,246,362

Church Growth:

Children blessed in Stakes and Missions	44,535
Children baptized in Stakes and Missions	25,771
Converts baptized in Stakes and Missions	16,436

Social Statistics:

Birth rate per thousand	39.24
Marriage rate per thousand	9.24
Death rate per thousand	5.68

(These data on births, marriages and deaths are computed from stake reports and do not include the missions)

Missionaries:

Number of missionaries in the missions of the Church (including those enroute to or from their fields of labor)	2,742
Number engaged in missionary work in the stakes	6,817
Total missionaries—December 31, 1953	9,559
Number of missionaries who received training in the Missionary Home in 1953	1,750

II. FINANCIAL DATA

This section will be presented under two headings:

First, Expenditures for Church organizations which originate directly and indirectly from the office of the Corporation of the President, which expenditures are funded in the main from the tithes of the Church.

Administrative Expenses

For salaries of Church employees in the office of the Presidency and the office of the Presiding Bishopric, and special committees; for the living allowances and traveling expenses of the General Authorities; and for equipment and miscellaneous items of office expense

\$ 1,407,913

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Stakes and Wards

For expenses of 211 stakes and 1884 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings \$ 11,715,107

Missions and Missionary Work

For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; for expenses of bureaus of information and of the Missionary Home in Salt Lake City; for free literature, radio and publicity expense; for erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings \$ 5,755,081

Temples

For expenses of the eight temples now in operation and for construction work, repairs and maintenance of all temple buildings, outbuildings, and grounds \$ 2,781,191

Welfare

For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses; and for the care of the needy—rents, light, fuel, hospitalization, burials, etc. \$ 1,514,873

General Buildings and Grounds

For maintenance of and repairs and improvements to general Church buildings and grounds, including the Church Administration building, Church hospitals, Salt Lake Tabernacle, Assembly Hall, and buildings situated immediately adjacent to the Temple Block \$ 552,388

Schools and Educational Activities

For operating expenses of the Church Educational System, including the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 189 seminaries, and of the Deseret Gymnasium; and for the erection and repair of buildings; and for purchase of building sites \$ 4,879,227

Genealogical Society

For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for recording, indexing, photographing and filing genealogical and temple ordinance data, including the names of 614,280 persons forwarded to the temples for ordinances; and for microfilm copies of genealogical records from 9 states and 10 foreign countries equivalent to 84,849 printed volumes of approximately 300 pages per volume \$ 941,002

Other Expenses

For taxes and assessments; insurance; contributions to civic and non-Church educational institutions; for maintenance and repair of historic properties and monuments; for restoration of the Church Fire Insurance Fund; and for other purposes \$ 353,597
Total (Church General Funds Spent) \$ 29,900,379

Second, Expenditures which originate in the stakes, wards, missions, schools and other organizations and agencies of the Church, which are covered by institutional collections and by contributions of the people other than tithing.

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings 11,922,841
For Stake, Ward and Mission Maintenance purposes (including auxiliaries' recreation expenses) \$ 5,386,784

For assistance to needy from Ward and Mission Fast Offerings	1,459,850
For acquisition of Storehouses and Budget Production projects (including the operating expenditures of said projects)	1,147,672
For assistance to Missionaries from contributions received by Wards and Stakes	253,114
For operation of the Primary Children's Hospital, of the auxiliary general boards, and of the temples	343,018
Educational Institutions—from tuitions and dormitory and other service income	2,801,065
Hospitals—for care of the sick—in addition to contributions to the Primary Children's Hospital and in addition to the amounts paid from tithes included in Part I	29,167
Auxiliaries—from publications, sewing projects, and other business income..	1,619,120
Temples—from clothing rentals and other receipts	156,328
Deseret Industries, Deseret Clothing Factory, and group canning projects— from operating income	818,889
Welfare budget production projects—from operating income	1,482,350
Total expenditures from contributions and collections other than tithing	\$27,420,378
GRAND TOTAL—Expenditures of the Church, from general funds, local contributions and other income, for the year 1953	\$57,320,757

At the end of the year 1953, the Deseret Industries had 315 persons working in their plants, 82% of whom were handicapped persons. The Deseret Clothing Factory, another branch of the Welfare Plan, had 68 individuals employed, many of whom were widows and elderly persons.

During the year, 79,585 man days of work and the use of equipment amounting to 14,254 unit days were donated in the production of the budget, 17,736 man days of work were donated in operation of bishops' storehouses, and 3,864 man days of work were donated in the construction of buildings for the operation of the Welfare Plan. In addition to these, 71 construction and remodeling projects were completed by the brethren, 44 of which were for the benefit of less fortunate members.

During 1953, 4,566 persons were given occupational counseling and 6,147 persons were placed in remunerative employment.

President David O. McKay:

Elder Orval W. Adams will now read the report of the Church Auditing Committee.

Elder Orval W. Adams then read the following report:

"Salt Lake City, Utah
March 29, 1954

"President David O. McKay
and Counselors

Dear Brethren:

The balance sheet, with supporting schedules, statement of revenue and expenditures, disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1953, has been reviewed.

The records appear to be adequate, and the accounting system carefully kept. Disbursement of Church funds is controlled through a comprehensive budget system. Receipts for the year were in excess of expenditures. The Church is in strong financial position, and free from debt.

Respectfully submitted,

ORVAL W. ADAMS
GEORGE S. SPENCER
and HAROLD H. BENNETT

President David O. McKay:

Our first speaker this morning will be Elder John Longden, Assistant to the Council of the Twelve. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

"The clouds of error disappear
Before the rays of light and truth
divine."

I AM sure we have been uplifted this morning by the beautiful music which has been rendered through these fine people of Brigham Young University. If there should be any in the congregation this morning who had a feeling of discouragement, a feeling of frustration or insecurity, I am sure those thoughts were dispelled when you heard that lovely music, "The Spirit of God Like a Fire Is Burning." That is the opportunity which is ours, my brothers and sisters, to enjoy the Spirit of God as we live each day and each hour of the day.

Yet, not to throw a negative thought into this lovely meeting, I would remind you that Satan would destroy that which we have heard and felt this morning. That is the mission of Satan in the world—to destroy faith, to destroy a testimony of the gospel of Jesus Christ. How grateful I am that the gospel has been restored in its fulness—that we can enjoy the spirit, inspiration, and power of the Holy Ghost and of our Master today, as is true whenever there has been a generation of righteous people on the earth.

It is nothing new that Satan would endeavor to destroy. I believe it was Socrates back in 353 B.C. who declared: "Philosophy has struggled to find some substitute for the divine commandments and the surveillance of God." And today there are men who would deny that Jesus Christ has again appeared and spoken to his chosen servants and that there has been re-established in the earth the Church and kingdom of God.

As we read in history, we find that Satan endeavored to deceive Moses—Moses who was a prophet of God. Satan endeavored to have him believe

that he, Satan, was Jehovah, but because Moses was a righteous son, a faithful son, living in obedience to the commandments, he had the power of discernment and was able to rebuke the adversary. The adversary, we are told, was very much discouraged and disappointed, and he wept bitterly.

Even our Lord and Master Jesus Christ, the great example to us all, suffered temptation. Satan knew that after he had fasted for forty days and forty nights there would be a physical weakness. He said: "If thou be the Son of God, command this stone that it be made bread." The significant remark of Jesus to Satan was: "It is not good for man to live by bread alone but by every word of God." Still the Son of the Morning was not satisfied. He took the Savior to a high mountain and showed him in the twinkling of an eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan. Again, the significant remark, "Get thee behind me Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve." We are told he brought him to Jerusalem and set him on a pinnacle of the temple and said unto him: "If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him: "It is said thou shalt not tempt the Lord thy God." (See Luke 4:3-12.)

Do we need any other key today as Latter-day Saints? I believe not. We can live in obedience to the truths if we will seek that spiritual guidance which is ours, and that is the guidance that has been the influence in the development of man throughout the ages.

In 1929 it was my privilege to visit the laboratory of the great scientist,

Charles P. Steinmetz, that little hunchback German who came to this country as an immigrant boy. I shall ever be grateful for the privilege of shaking his hand. After his passing from this mortal existence I read a very choice statement which he gave to the world. He said: "Spiritual power is a force which history clearly teaches has been the greatest force in the development of man. Yet we have been merely playing with it and have never really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched."

I am grateful that we have the Church and kingdom of God in the earth today. We have that spiritual strength and power, and I humbly pray, Latter-day Saints and people of the world, that we will come to realize that the only greatness that can be evolved is through the development of spiritual strength. Then the clouds of error will disappear, and we will allow the rays of light and truth divine to take precedence in our lives.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I WOULD be indeed ungrateful this morning were I not to acknowledge the blessings of my Heavenly Father to me and mine, and I do that most humbly.

I seek for the uplift of the spirit of this great conference and your faith and prayers in these next few minutes.

I could wish for no better background for the few thoughts I would like to express than the buoyancy of the wonderful youth representing our great Brigham Young University who have sung to us so inspiringly at this session of our conference.

May God bless us that we as a people may go forward in the spiritual strength which is rightfully ours, to proclaim the truths of the gospel and enjoy his spirit by doing a great missionary work. This is our responsibility. I bear witness to you that God lives, that Jesus is the Christ, that President David O. McKay is the mouthpiece of our Heavenly Father in the earth and those men associated with him in the Presidency and the Quorum of the Twelve and the Patriarch are prophets of God. May we take their teachings and counsel and effect them in our lives that we may truly enjoy the spiritual strength and happiness which will bring the sweet peace that passeth understanding. I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The speaker to whom you have just listened was Elder John Longden, Assistant to the Council of the Twelve. We shall now hear from Elder Harold B. Lee, a member of the Council of the Twelve.

He will be followed by Elder Oscar A. Kirkham of the First Council of Seventy.

The text that I would like to consider for a few moments is in the nature of a question from a young Latter-day Saint youth at Fort Lewis military training camp, a son of a prominent Latter-day Saint family. His question was: "What is your concept of a Christ-like life? Please explain in detail the qualifications necessary for one to gain an exaltation in the kingdom of heaven."

I was intrigued by that question, and if the Spirit of the Lord is willing, I should like to make an answer to that young man within the time limitations this morning; and if the congregation

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here will pardon me, I will talk directly to that young man who may possibly be in attendance because I believe that his question is the question that is being asked by every serious-minded Latter-day Saint youth today.

Young man, your question is not unique. It is not different. It is the same question that has been asked by the honest-hearted ever since the world began. It is the question that was in the mind of Nicodemus, the master in Israel, when he came to the Savior by night, and the Master discerning the purpose of his coming, explained to him what was necessary in order for him to enter or even to see the kingdom of God.

It was the same question asked by the zealous Saul of Tarsus on that memorable occasion while on his way to Damascus when he was blinded by the light; he heard a voice speak out of heaven; humbled as only one can be humbled in the presence of a great spiritual experience. In answer to the Lord's rebuke, the humble Saul asked, "Lord, what wilt thou have me to do?" (Acts 9:6.)

It was the cry of the sinful David who, amidst his pleadings and his sufferings, gained the knowledge of the course which he must pursue, in order that his soul would not be left in hell. It was the same thing the Jews asked on the day of Pentecost: "What must we do to be saved?" (See Acts 2:37.)

To answer your question fully, and that of these others to which I have made reference would require a full explanation of the plan of salvation given in the gospel of Jesus Christ. While yet in your youth, you have done well to ask that question, young man, to seek counsel as to your course in life, for every soul who lives has the possibility, as you have, of an exaltation in the celestial kingdom.

I wish you could have been here to the general priesthood meeting on Saturday night, but maybe you were. I wish you could have repeated under President McKay's direction the first Article of Faith, "We believe in God,

the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost," and then listened intently to every word as you repeated with President McKay the thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." But I would have you this morning think of another of the Articles of Faith in connection therewith because it has a particular significance in the answer to your question: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

A great philosopher has said the same thing in other words when he declared: "Every one of us, with the help of God and within the limitations of human capability, himself makes his own disposition, his character, and his permanent condition." (Emil Souvestre.)

May I give you in answer to your question the example of three youths who, faced with the stern temptations of life, met those tests and came through nobly and victoriously, despite the odds against them. I say I give you these examples in order that you may learn and recognize three of the great dangers which confront youth today.

The first, an example of a young girl, whom I met when I was asked to address a group of young girls a few years ago over at the Lion House where they were being shepherded under the direction of the great Young Women's Mutual Improvement Association. At the close of our meeting this lovely girl took me aside, and from her purse she unfolded a picture of a handsome young soldier. Underneath the picture was something about love, and his name signed. I asked, "Well, what does this mean?" Tears were swimming in her eyes. She replied, "I met that young man here in an army camp. He was not a member of the Church. He was clean and fine, and he had the ideals I had longed for in a companion, all except one thing, he was not a member of the Church. And when he proposed

marriage to me, I said, 'Only will I be married when I can be married in the house of the Lord because love means something more than just a thing that pertains to this life. It is an eternal thing, and I want to be married in the temple.'"

Well, he reasoned with her, he pleaded with her, he scolded, and then he became angry; and finally after repeated efforts to break down her religious objection to a marriage out of the temple, he finally left her. It was now time to go overseas, and she cried her heart out the night he left thinking that maybe she had made a mistake because her heart had gone out to this fine young man.

During a long ocean voyage over to Australia where he was to be stationed and from where he was to go into combat, he began to think about this young woman. He began to think that he had been a little hasty in his judgment about her religious convictions. Perhaps it was her religion that had made her the fine girl that she was. With that on his mind, he began to seek companionship with our Latter-day Saint men. He finally met a Latter-day Saint chaplain there and became associated with the Latter-day Saint boys of the camp and began to study the gospel. On her birthday he had sent her this picture attached, and behind the picture was a slip of paper which proved to be a certificate evidencing the fact that he had been baptized a member of the Church of Jesus Christ of Latter-day Saints. In the letter which accompanied the picture, he had said, "I am preparing now to live worthy so that when I come home, I can be ordained an elder and together we can be married in the house of the Lord."

There, young man, is the first thing that you must think of, if you would have an exaltation in the celestial kingdom. Marriage is eternal, and there was a youth who realized the foundation on which she must build if she were to have a fulness of eternal happiness.

The second example is that of an

impetuous young man. One morning he was confronted by his mother with rather a startling statement. His mother said to him, "Son, last night I had a premonition. I had a feeling that you are going to be faced with a grave temptation by a certain woman who is setting her cap for you. I warn you to be on guard." And this youth brushed it aside in his characteristic way, "Oh, Mother, you are silly; nothing is farther from the fact. She is a fine woman." And the mother replied, "Well, be careful, my son." Within thirty days from the time of his mother's warning, that youth stood face to face with the temptation about which his mother had been warned.

Youth, if you want to be guided by wisdom, stay close to your parents. Listen to the counsel of your father and your mother and lean heavily upon the experience of their lives because they are entitled to inspiration in the rearing of their family. Young man, may I plead with you to keep yourself morally clean? Revere womanhood. May I remind you of what you repeated some years ago as a slogan in the MIA. It was a quotation from a portion of a message of the First Presidency particularly to servicemen in military service during some of these strenuous, difficult times through which you and others like you have lived. This is what the First Presidency wrote: "How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession. It is the foundation of all righteousness. Better dead clean, than alive unclean."

Honor your name, young man. You have come of an illustrious family. Not to maintain the high standards which the Presidency have suggested would not only be a blight upon you, but a blight upon that great family name you bear, and a blight upon the Church for which your forefathers and ancestors sacrificed their lives to establish.

In the prayer at the dedication of the Idaho Falls Temple the First Presi-

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dency said something of great importance to the girls about the purity of life. This is what the Presidency wrote in that inspired prayer: "We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose."

Young man, should you find companionship with a beautiful young girl, will you remember that quotation, and will you take occasion during your courtship to read to her that most vital message from the prophets of the living God in our day to warn her also against one of the besetting sins of this world in which we live?

May I now give you the third example to suggest a third danger? The story of this incident comes from the testimony of the wife of a mission president who just returned from one of our Communist-dominated countries. A young girl attending a school in that country one day was abused by her teacher when he learned of her identity as a Latter-day Saint girl, having faith in a living God. As a punishment to her he demanded that she sit down and write fifty times, "There is no God." This little girl, shaken by the punishment imposed by that teacher, went home and talked it over with her mother. Her mother said, "No, my girl, you must never write, 'There is no God.' You go back and tell your teacher you know there is a God and you can't lie." And the girl went back and faced this teacher, and he said, more angrily than ever, "You go back and write that and write it a hundred times, 'There is no God,' or I warn you that something terrible will happen to you."

The mother and daughter prayed nearly all night that night, and then next morning they fasted and went together to the room of that teacher. They waited for him to come. The

time came for school to convene, and he didn't show up, and the principal, seeing that they were waiting, came to them and asked, "Are you waiting for your teacher?" She said, "Yes, we are waiting for him." "Well, I am sorry to tell you that he suffered a heart attack and died suddenly this morning."

Something terrible did happen, but it wasn't to that young girl. It happened to a man inspired with satanic motives.

Young man, I would warn you, along with the others of your age, to be forewarned of the threats to your faith. I warn you against the man-made philosophies and the doctrines which would destroy that faith in God basic to exaltation in the celestial kingdom.

If you remember those examples, young man, and live worthy of your name, the marvelous rewards of our heavenly Father will be yours. Listen to what the Lord promised:

Verily, thus saith the Lord: It shall come to pass that every soul that forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and shall know that I am. (D. & C. 93:1.)

And after you begin to understand that, then, young man, go to the 76th Section of the Doctrine and Covenants, in some respects, one of the most glorious visions that has ever been given to mortal man. Read from the 50th to the 70th verses of that great vision, and you will have understanding in better words than I can give you today.

My son, go and have your patriarchal blessing, for there under inspiration your patriarch will give you, as someone has said, "paragraphs from the book of your own possibilities."

And now after this brief conversation with you, my young brother, may I close it by a little quotation from a great thinker who said this:

The highest of all arts is the art of living well. Beyond the beauty of sculpture and painting, of poetry or music, is the beauty of a well-spent life. Here all can be artists. Every man can be a hero.

Obedience to that divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) will ally man with God and will make of earth a paradise.

God bless you, my young friend. Keep on thinking the serious thoughts and asking those serious questions, and

in time, as you keep your eyes fixed upon the stars to guide you on and on and upward, you will reach your objective—an exaltation in the celestial kingdom of our Heavenly Father, which I pray for you and all youth of Zion, and all the world if that were possible, in the name of the Lord Jesus Christ. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I VERY humbly pray for the blessings of the Lord to be with me as I address you.

I take the privilege because of having been twice president of the alumni of Brigham Young University, to express my appreciation for this fine chorus, for the great institution that God has established. It represents so much of our heritage, the sacrifice of our fathers and mothers. God bless the youth that they may treasure this glorious opportunity. Hold high the standards of this Church at Brigham Young University. May the Lord bless you to grow in spirit and in truth.

I have a friend far away, stationed at Shanghai, China, very much discouraged. He went to see if there was a Church of Jesus Christ of Latter-day Saints in Shanghai. He was weary, wanting to find someone with whom he might talk about his religion. He went to the United States consul. The consul sent a clerk to review the records. "No, we haven't any Mormons here."

"Well, try Latter-day Saints." They did.

"Sorry, young man, we have no one affiliated with that Church here in Shanghai."

He went back to his barracks. On the bunk he saw a large package, and there were eight fellows sitting there. Something of this type generally arouses curiosity on the part of soldier boys, and they suspected very seriously that

probably there was some candy or goodies in the package, and they had come to enjoy the festivities with the young man.

He took his time in opening the package, which, of course, was his privilege. Finally he snipped the string and opened it. A lovely white napkin was unfolded, and in it, a Book of Mormon. The title was printed in large letters on the outside cover.

The fellows began to drift back to their bunks, but one chap sitting near said, "Book of Mormon." The young man quickly turned to his friend and said: "What do you know about it?"

"Why, I am a Mormon. I can show you where there are a couple more."

My friend, when he first opened the package and saw the Book of Mormon, grew silent for a moment and then he said, "Hello, Mother." He was back home again. He knew who had sent the book.

I am happy to say to youth everywhere, prayerfully study the word of God. This is one of the greatest opportunities we have, and I hope you will take the opportunity of it now before that hunger comes in the after years. Do it now. Make it a part of today and tomorrow and the next day. Here at this conference we have enjoyed the guidance of the living oracles, and we are greatly blessed, but now, also enrich these words by being a student of the word of the Lord.

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Another humble suggestion I would like to make is, live and enjoy the gospel. Live it, you have often heard, but also enjoy it. Reflect it in your life to the man who lives over the fence, works in the office, in the shop, wherever you may go. Reflect the joy and the happiness of living it. The man and the woman who live the gospel of Jesus Christ are our greatest exponents. They are our greatest missionaries.

I received a call not long ago from the general hospital in Los Angeles, while staying in Los Angeles at one of the hotels. On the other end of the line a young man said: "Brother Kirkham, I am back from Korea, having just landed in an airplane. I will be operated on at eight o'clock this morning. Won't you come and be with me?"

"Yes, at eight o'clock I will be there."

He was prepared for the operating room. The doctor said to the nurse as they were moved forward, "Take his pulse, will you please? I see his eyes are closed. He may have gone. I have been preparing him quite seriously."

In a moment the young man opened his eyes and said, "Doctor, I am not gone. I was just saying a prayer that God would guide your hands, that you would operate with great skill, and that I would be blessed."

For an hour and eighteen minutes he was on the operating table; then they took him back to his room for rest and recuperation. I went down to meet my friends coming for me. The doctor passed by the door of the waiting room of the hospital and called me out and said, "I know you were seriously interested this morning with what happened, but to me this was just another operation at the hospital. I am here nearly every day, but I want to say a word to you, and I know you will be interested. When that boy opened his eyes and said, 'No, I am not gone. I was praying for God to guide your

hand,' I felt as I went to do my work that there was a special spirit that was upon me. It was beyond my ordinary skill. The boy had sent a message in prayer, and the answer came to help me. I am not sentimental, Mr. Kirkham, about things like this, but I wanted to tell you that this morning was a great event in my life."

Yes, to live and enjoy the spirit of the gospel of Jesus Christ in that moment when we need it so badly, when life calls us to a great task at a deciding moment, may we be prepared by good living to speak freely and frankly to the Lord and enjoy his holy blessings.

May I add one word further. *Share these blessings.* It is not quite complete unless we give to someone that which God has graciously given to us. Share the blessings.

Just two days ago on the elevator in our general office, I met a young man just home from a two-year mission. He said, "I want you to meet my mother. Mother, this is Brother Kirkham." Then he turned to me and said, "Mother is going on a mission. I just came home, and we have been working it out. Of course, you know Mother is a widow. We have a little country store, but we have been working it out. Now she is going, and we are very happy."

Yes, prayerfully study the word of God. Live and enjoy the gospel. Share its blessings, I humbly pray in the name of Jesus Christ. Amen.

The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "O Ye Mountains High."

President David O. McKay:

President Levi Edgar Young of the First Council of Seventy will now speak to us.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy



FEW WEEKS ago, there came to Salt Lake City, thirteen students from different parts of western Germany. They had been sent to the United States by their government,

and while in this country, they became the guests of the different cities they visited, and the railroads gave them free transportation. They were impressed with Salt Lake City, and their few hours here visiting the centers of interest and meeting some of the people was to them a memorable thing. One of the young ladies remarked that they did not like the large cities for the people seemed to have little interest in them. They had words of gratitude for the manner in which they were received and the spirit of brotherhood that they experienced here in Salt Lake City. One of them said: "Tell us about the United States and particularly of your city here in the mountains." They were promised a letter to be sent to them in Germany, and I am taking this opportunity of reading it to you.

Our government of the United States is, as you know, one of the youngest nations of the world's history. The government was organized in 1789, under the supervision of the first president, George Washington. There were thirteen divisions called states, which had been settled by people from England, Germany, France, Italy, Spain, and the Scandinavian countries. The dominant people were English. Most of them had a profound belief in religion and morality, which ideals were expressed in their civic documents like the Constitution of the United States. It was a period of great and wise men, and among them were families from your native land. The noted German soldier, Baron Von Steuben, was an officer in Washington's army, and the name of Hyam Solomon will ever be remembered for his giving his entire fortune to the American cause at the

time of the terrible suffering at Valley Forge. Your own forefathers had not recovered from the terrible times of the Thirty Years' War when they turned to America. In Germany there were intense poverty, suffering, and religious persecutions in the eighteenth century. America had been settled along the Atlantic coast, when and from the mass of human misery came your forefathers who settled largely in Pennsylvania, Maryland, and Virginia. They brought with them a love for the arts and music and adapted themselves to the new world.

Children of your fathers entered our schools and universities and came to understand our American civic and political life. In this country, you have preserved your arts and music and literature and great schools of philosophy. Your Immanuel Kant was known by our earliest educators. The Germans have come to know the fundamentals of the Constitution of the United States. If you were attending our schools, you would learn that the opening statement of the Mayflower Compact is: "In the name of God, Amen." And a little later you find the words: "... for the glory of God and advancement of the Christian faith." Americans have always promoted the ideals of the Christian faith. Among our noted documents of history are the Articles of Confederation, which begin with these lines:

Whereas we all came to these parts of America with one and the same end, namely, to advance the kingdom of our Lord, Jesus Christ, and to enjoy the liberty of the gospel in its purity.

Then I have pride in calling your attention to the first meeting held in Virginia known as the General Assembly of Virginia. To this meeting came many of your German people, possibly there were some of your own forebears. In the account of the first meeting of the Virginians, we have these lines:

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... for as much as men's affairs do little prosper where God's service is neglected, all the burgesses took their places in the choir till a prayer was said by the Reverend Mr. Buche, a German minister, "that it would please God to guide and to sanctify all our proceedings to his own glory."

Finally, read the Declaration of Independence, which acknowledges the Creator as the source of life and liberty, relies upon "the protection of Divine Providence," and is written in a spirit of reverence, with an appeal to the right as established by God. You see our fathers always in this civic and political life, acknowledged the leadership of God and sought humbly to follow him. Take your Bible and read the 127th Psalm:

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Here in America, men were free to believe as they wished. The history of the United States has largely been a history of religious beliefs. In fact, the American people are naturally believers in God, the eternal Father, and in his Son Jesus, the Christ.

After the lapse of the ages when a new world of discovery and invention had changed man's social outlook, and the way of living had been recreated in the world, it was natural that someone should come forth to look to God for a revelation of his holy word. Many stouthearted followers of the Holy Bible looked toward the new day. In 1620, Pastor John Robinson, in bidding the Pilgrim Fathers good-bye as they left the shores of Holland for far-off America, said to his congregation of faithful men and women:

If God reveal anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His holy word. . . . I beseech you to remember

it is an article in your Church Covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

During the French Revolution, Michelet wrote in his history of France:

The world is waiting for a Faith to march forward again, to breathe and to live. But never can a faith have a beginning in deceit, cunning, or treatise of falsehood.

Soon after these words were written, there was born on the frontier of the United States "a new Faith to march forward again, to breathe and to live." A young boy walked into the woods one day—a boy not hungering for food, but for God, and like the shepherds of old, he felt he must go "... even unto Bethlehem." (Luke 2:15.)

The youthful prophet was Joseph Smith, who knew that what the world needed first, and to the end, was God. Not God in the heavens alone and in the past, but God here, and ready by the man "whom he hath ordained" to repeat and enlarge the work given to the world eighteen hundred years before. Joseph Smith had that divine discontent, which gave him the certainty that whoever opens his heart to the Savior of mankind receives life, and light, and strength.

From the day that the Prophet announced his divine calling until his death, he wrote and spoke the revelations of God and became the clarion of a new day. He awakened a new eagerness in the hearts of men. He met the problems of the ethical and religious conditions of mankind and gave anew the way from the material world to the kingdom of God. The finer elements of life were restored to primacy. Human conduct was won to better issues, which are the cultivation of righteousness in the entire life and activity of mankind.

The coming of John the Baptist, and later of Peter, James, and John, resulted in the establishment of the Church of Jesus Christ of Latter-day Saints, for these holy men had restored

the priesthood of God, and the divine work of these latter days was begun for the redemption and salvation of mankind. The plight of the world at that time was its lack of vision, its loss of the principles of the gospel of our Lord and Savior Jesus Christ. With the restoration of the gospel came a spiritual conviction, a dynamic knowledge, which has been woven into the very lives of the Latter-day Saints. Man's relationship to his heavenly Father has become known. There is a new vision of the kingdom of God, the purpose of which is to culminate in the reign of righteousness upon the earth. This is the prevalent note in the restored gospel. God reigns in heaven and in earth. He is the divine King of nations.

Out of our faith, we find everything that is holy and pure and of good report. The morning of the first Sabbath day after the arrival of the Pioneers in this valley, Saturday, July 24, 1847, divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

The Latter-day Saints believe and know honestly that Adam came to earth sent of God, from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck, in his book, *The*

Great Secret, says that what we read in the oldest archives of wisdom gives only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University, a noted German, wrote, in his *Psychology and Life*, something of the past glory of the sacred words:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world what it ought to be are now within it. We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God, which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

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What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! (Shakespeare, *Hamlet*, Act II, Sc. 2.)

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th section of the Doctrine and Covenants:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. From these institutions came the wonderful schools of learning in Utah.

In 1851, the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seedtime and harvest, love and faith—which entered into their lives from the very first. They built the Tabernacle which you visited. They continued establishing schools and colleges and established a theater in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington of Yale University, has recently written in his book, entitled, *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defence, been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher*, these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are, moreover, admirable citizens, law abiding, honest, and progressive.

All the religious denominations of the world have been welcomed to Utah. One of our Articles of Faith says:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

Wherever the Mormons have settled, this has been the attitude of the Church toward all denominations and peoples. In an ordinance relating to religious societies passed by the city council of Nauvoo, we have these words:

AN ORDINANCE RELATING TO RELIGIOUS SOCIETIES

Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing or abusing or otherwise depreciating another in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or Municipal Court be fined or imprisoned at the discretion of the Mayor or Court.

You are now to be conducted to our central place of worship, the Tabernacle. Elder Zimmerman, my brother in the priesthood of God, will conduct you there and will tell you much about the building. Professor T. E. Tallmadge, Fellow American Institute of Architects, says in his *Story of Architecture in America*:

Up and down the Atlantic Seaboard, through the Western reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous Tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices.

In some of our early-day buildings we find no lack of knowledge and appreciation of the fine arts. You may recall how you Germans had been in-

fluenced by the Greeks in your fine architecture. I recall a number of great buildings notable in architectural history where the Greek influence is plainly seen. I may mention the old Museum and the Brandenburg Gate in Berlin, and in Vienna, the Parliament House. As you listen to the music of the great organ which was built by a noted organist in Pioneer days, it gives me pride to tell you that the Tabernacle is now known as one of the greatest symphony halls in the world. As early as 1875, our people heard the music of Beethoven and Bach, and picking up a program of Easter Choral Services in 1949, we find that *Jesu, Priceless Treasure* of Johann Sebastian Bach, together with the *Requiem* of Johannes Brahms, constituted the program. The great Brahms *Requiem* is not a mass for the dead but rather an ode to the departed.

This is just to tell you that the Latter-day Saints have been lovers of the classical music as well as of all the arts and literature since the Church was organized. Many a time, the people have in worship sung with the choir: "How Lovely Is Thy Dwelling Place, O Lord of Hosts."

May I say in conclusion, my fellow students, that the Mormon people have expressed their love of God by their constant faith and prayer which have resulted in great love for all peoples wherever they live on the earth.

I pray that you students may have a prosperous and happy journey throughout America and that you may return to your homes in peace and safety. May God ever bless you.

President David O. McKay:

President Levi Edgar Young of the First Council of Seventy has just addressed us.

Our concluding speaker will be Elder Mark E. Petersen of the Council of the Twelve.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

SHORT time ago, in company with Brother J. Leonard Love of the welfare committee, I had the opportunity of attending a stake conference at Snowflake, Arizona. While there, we were invited to a dinner which was being held for the Aaronic Priesthood boys of the stake. It was a memorable occasion. The program was delightful. Several beautiful numbers were given, one of which was a solo by a young boy who had a clear soprano voice. It was a solo which brought back to my mind a number of wonderful memories. That young man stood up before those four hundred or more boys and sang:

A "Mormon" boy, a "Mormon" boy,
I am a "Mormon" boy;
I might be envied by a king,
For I am a "Mormon" boy.

That song was written by Evan Stephens, and as it was sung, I remembered that as a boy I sang this song also; and I had the opportunity of singing with a large boys' chorus here in this Tabernacle under the direction of Evan Stephens. I learned to honor him then, and I loved this song. Let me read to you a little more from it:

My father is a "Mormon" true,
And when I am a man,
I want to be like him, and do
Just all the good I can.
My faults I'll try to overcome,
And while I life enjoy,
With pride I'll lift my head and say,
I am a "Mormon" boy.
A "Mormon" boy, a "Mormon" boy,
I am a "Mormon" boy;
I might be envied by a king,
For I am a "Mormon" boy.

About this time my father was my Sunday School teacher, and a little later he became the instructor in our deacons' quorum. I used to honor him as I sang this song. I also remembered

my heavenly Father, and the command which the Savior gave us to strive to become like him. And then as I would sing this song, not only would I have gratitude to my earthly father, but to my heavenly Father, also, and I would sing, "I want to be like him, and do just all the good I can."

As I listened to that boy in Snowflake sing this song, I thought how often it is that our boys and our girls, when they get into junior high and possibly into senior high, feel as if they are growing up and must put away childish things. It is true that they must put away certain childish acts, but other things which are taught them in childhood are so very important and so basic that all through their lives they must remember them. The message of this song by Evan Stephens is one of them.

A "Mormon" boy. . . .
I might be envied by a king,
For I am a "Mormon" boy.

And then there was another song that I loved very much as a young lad. It carries with it another glorious lesson which our young people should remember even though they begin to grow up in those high school years. The song to which I refer is one written by Eliza R. Snow. You remember that Sister Snow wrote, "O My Father," "How Great the Wisdom and the Love," and some others of our most beautiful hymns. But she knew also how to write for young people. In this beautiful song she placed the ideals of the Church in the language of children, and had them sing it in the hope that as they grew up they would not abandon the ideals of which she spoke, but would allow them to become steadily more important in their lives. I hope every one of you continues to sing it, and to hum it over as you go along the street, and that you remember the great lessons she wrote into it:

In our lovely Deseret,
Where the Saints of God have met,
There's a multitude of children all around;
They are generous and brave;
They have precious souls to save;
They must listen and obey the gospel's
sound.

All of you know those words. Aren't they glorious? And isn't it stimulating music which has been written to these words? But listen to some of the more important things Sister Snow taught to young people in their childhood, hoping to establish in their hearts by song the high standards that are so vital and important to these boys and girls as they grow up and accomplish the things that Brother Lee has referred to here this morning:

That the children may live long
And be beautiful and strong
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat
But a very little meat;
They are seeking to be great and good and
wise.

When I was in school one time, I accompanied the class to Provo and went through the institution down there for the mentally afflicted. We saw one young man there who had a queer tendency in that he always wanted to be striking himself on the head. I remember as students how we thought this man was so to be pitied because he didn't have any more sense than to strike himself on the head. As we were talking about that one day, I thought of this song:

That the children may live long,
And be beautiful and strong,
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat
But a very little meat.

As young people we talked about it, remembering this man who wanted to strike himself on the head. One of the students then said, "Well, which is crazier, to be batting yourself on the head all the time, or to be taking things into your body that would poison you? Which is worse—to poison your body

and defile it, to make yourself intoxicated so that you don't know what you are doing, even losing your self-control, or to bat yourself on the head? Which is the crazier of the two?

Now think in terms of modern science. Think how doctors are discovering, despite the arguments of all the tobacco companies, to the contrary, that you do tend to develop cancer of the lung through cigarettes. Which is crazier, to bat yourself on the head with a stick, or to bring into your body these things that will destroy your body? Which is crazier?

Drink no liquor, and they eat
But a very little meat;
They are seeking to be great and good and
wise.

I ask you young people, is there anything childish in this song when you really think about it? Can you see anything childish in this injunction to avoid these stimulants, these narcotics, these intoxicating things, which not only affect your body adversely but will also destroy your spirituality and your faith in God, if you allow them to?

That the children may live long
And be beautiful and strong,
Tea and coffee and tobacco

and liquor and all these other evil things they despise!

And then there is the next stanza:

They should be instructed young
How to watch and guard the tongue,
And their tempers train, and evil passions
bind;
They should always be polite,
And treat ev'rybody right,
And in ev'ry place be affable and kind.

I have thought a great deal about that at different times. I am sure we should be instructed young. I recall that Solomon said that if we are properly taught when we are young, we will not depart from those important things when we grow up.

We should watch and guard the tongue. I used to think this meant only profanity, and that is extremely im-

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portant, because one of the great commandments is that we shall not profane the name of God. He will not allow us to go free if we do profane his holy name.

But the more I think of the things that Brother Lee so beautifully discussed here this morning, the more I am convinced that Eliza R. Snow was inspired in guiding the young people to watch and guard the tongue against speaking of evil and demoralizing things which put evil thoughts in the minds and sometimes lead to evil acts which are themselves destructive of the very soul; including evil stories and evil remarks about the opposite sex. "They should be instructed young how to watch and guard the tongue, and their tempers train." And that is so important.

"And evil passions bind. . . ."

I, too, get letters from young people. I got one the other day from a girl who wanted to know, Is it wrong to pet? She said, frankly, "I don't know. Will you tell me, is it wrong to pet?" And I wrote back to that girl and told her that petting is one of the most pernicious things that ever came into the world, and that when young people pet they lay the foundation for the destruction of their morals. In fact petting is in and of itself a partial loss of virtue, and when any young people pet, they to that degree lose their chastity. The Lord said that when anyone looks upon others to lust after them, they have committed adultery with them already in their heart.

They should be instructed young,
How to watch and guard the tongue,
And their tempers train, and evil pas-
sions bind;
They should always be polite,
And treat ev'rybody right,
And in ev'ry place be affable and kind.

Nothing childish in that, is there? Shouldn't we, as we grow up, even through high school and college and into mature adulthood continue to sing "In Our Lovely Deseret"?

And then this last verse which every one of us should remember, particularly as young people, because it will help us to keep on the right path:

They must not forget to pray,
Night and morning, ev'ry day,
For the Lord to keep them safe from ev'ry
ill,
And assist them to do right,
That with all their mind and might,
They may love him and may learn to do
his will.

As I have studied that song and the philosophy expressed in it by this glorious poet, I begin to understand what in my boyhood I did not understand: why it is that a Mormon boy might be envied by a king.

And now because I have some realization of what Sister Snow wrote in this song, I can understand that you girls of the Church, every one of you, might well be envied by a queen, if you will but live up to the principles of the everlasting gospel.

And every boy in the Church truly might be envied by a king because he himself is kingly by reason of the righteousness, the cleanliness, the faithfulness of his life.

May every boy and girl experience that joy is my humble prayer, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve Apostles. The Brigham Young University Combined Choruses will now favor us with "And the Glory of the Lord," conducted by Elder Don L. Earl. The benediction will be offered by Elder Lorin F. Jones, formerly President of the Spanish American Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

The singing for this session has been furnished by the Brigham Young University Combined Choruses under the direction of Elder Don L. Earl; Elder Alexander Schreiner is at the organ. These singers will be with us again this

afternoon. "And the glory of the Lord" will now be rendered by the Chorus.

The Combined Choruses sang an anthem, "And The Glory of the Lord,"

after which the benediction was offered by Elder Lorin F. Jones, formerly president of the Spanish American Mission.

Conference adjourned until 2 o'clock p.m.

THIRD DAY AFTERNOON MEETING

Conference reconvened in the fifth session at 2 o'clock p.m., Monday, April 5.

The Brigham Young University Combined Choruses furnished the choral music for this session. Crawford Gates conducted the singing and Alexander Schreiner was at the organ.

President David O. McKay:

This is the fifth session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints. To the radio audience listening in, we are pleased to announce that the Tabernacle is crowded as heretofore in sessions held during this Conference. To those who are unable to gain admittance to the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in Barratt Hall, where a public address system and television are operating.

These services are also being televised over KSL television, channel 5, and will be heard over radio station KSL and by arrangement through KSL over eleven radio stations in Utah, Idaho, Arizona, Nevada, Colorado, and Wyoming, the names of which stations have just been announced to the radio audience. We desire to express our appreciation now

as we have heretofore, to these stations for their courtesy in making available their time and facilities for these broadcasts.

The singing for this afternoon's session will be by the Brigham Young University Combined Choruses, with Crawford Gates conducting, and Alexander Schreiner at the organ.

We shall begin these services by the Combined Choruses singing, "Come, Come, Ye Saints," arranged by Elder Crawford Gates, and conducted by Elder Gates.

The opening prayer will be offered by Elder Waldo M. Andersen, formerly President of the Northern States Mission.

The Chorus sang the hymn, "Come, Come, Ye Saints," (arranged by Crawford Gates).

Elder Waldo M. Andersen, formerly president of the Northern States Mission, offered the invocation.

Singing by the Chorus, "How Blest Are They."

President David O. McKay:

Our first speaker this afternoon is Elder Richard L. Evans, of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles



HERE are always overwhelming feelings on these occasions. Two of those that rise to the top at this time are inadequacy, and gratitude for fellowship with you and for any part in the Church.

I recall reading a statement that President McKay is reported to have made, as he alighted at the airport of one of the large South American cities on his recent tour: that "there are three beautiful things in the world—love and friendship and brotherhood." They are

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all in evidence here and help to feed and sustain us and to send us away encouraged and enriched.

I am mindful of the glorious principles that have been enunciated here, which, with others, make this a most satisfying gospel to feed the human soul. Some of these are: faith, repentance, the assurance of forgiveness with proper repentance; the eternal continuance of personality, of individual identity; the assurance that we may have everlasting association with those we love; testimony; the knowledge that no man stands between us and our God; the assurance of eternal plan and purpose; continuous revelation; free agency; and the fact that this is an inclusive message and opportunity and gospel and Church, and not an exclusive one—that its blessings are to all men who are willing to partake of them, and are not reserved to a special few predestined by our Father in heaven to have the blessings and benefits. It is his purpose to save all his children and to exalt all his children, not merely to warn and turn them away, but to labor with them in love and in patience, and to bring them back into his presence, if they will.

A great man has been in our midst here for a few days, one of the notable men of medicine, Sir Alexander Fleming, whom we have had the pleasure in this community of meeting and hearing on one or two occasions. He told the story of how, in working in a laboratory in a London hospital back in 1928, he observed the action of an accidental mold that had drifted into his laboratory from some source and which had an arresting effect on some germ colonies that were in the culture in one of his petri dishes. His statement, as he recorded it in his diary, was this: "I was sufficiently interested to pursue the subject. The appearance of the culture plant was such that I thought it should not be neglected." Thus, penicillin was discovered and put to immeasurable human benefit.

"I was sufficiently interested to pursue the subject." Well, with a mold so com-

mon, so accessible, one wonders why someone did not see it sooner, why someone did not "pursue the subject" sooner. That the world should go so long without such a discovery from such a common and available source would seem to be but a further indication that there is ever before us an infinity of undiscovered things and that opportunities are limitless, and that "revelation" of this kind is continuous, as is direct revelation from our Father in heaven.

The songs of birds that are all around us, we often do not hear. Two enterprising scientists not long ago made some "visual recordings" of bird songs with an audio-spectrograph, so that the human eye could "see" the music that the birds were making, but the human ear could not hear it as it reached above the range of "normal" human hearing.

Who knows what unseen and unheard things may be all around us? There are limitless possibilities; there is infinity before us, and revelation must be continuous.

Sometimes we wonder why others cannot see some of the things that we see. Sometimes we wonder why we cannot see some of the things that they see. There may be many reasons for this. We differ in our experience; we differ in our perception; we differ in our preoccupation. Some of us have our thoughts fixed on one thing at one time, and some on another. But there are great things to be discovered if we will have ears to hear and eyes to see and be sufficiently interested "to pursue the subject" as was this great man of medicine.

There may be things that some of us do not see—as Peter and Paul, seemingly did not always see the same things—but they both loved the gospel; they both lived for it, and both were willing to die for it. There are some great fundamentals and requirements and commandments on which there can be no doubt and no differences, of which the Lord has spoken definitely. Beyond this, some, such as Sir Alexander Flem-

ing, see some things that some of us do not see.

As to free agency: mercifully and wonderfully that was settled in the heavens a long time ago when Lucifer challenged it. It is one of the great and glorious principles of the gospel of Jesus Christ.

I recall a comment reported to have been made by President Clark to a graduating class last spring, in which he said, in substance, that Lucifer must have thought that God was very "old-fashioned." Lucifer was proposing some very different ways of doing some things. It seems that he would have done some things in a much more "efficient" manner, if you will put "efficiency" in quotations. He would have delivered all our Father's children back to him—but in a strait jacket!

The only kind of "efficiency" that the Lord God is interested in for us is that kind of efficiency which contributes to and promotes the development and growth of his children in helping them choose for themselves the great things and the right things, the right way of life—for the eternal salvation and exaltation of their souls. And I would say today, keep faith in freedom. Avoid the principle of compulsion.

And now for a moment or two, may I yield to the temptation to speak another thought or two to these young people who are here from Brigham Young University, to these others who are here in this congregation, and beyond here, to all who will hear or read, and to all those of this generation, whom they represent, following along the lines of the moving and impressive instructions of Brother Lee and Brother Petersen this morning:

It is apparent that man has acquired the power to destroy the works of man. The instruments of destruction are ever more fearful with each passing day. But man has not acquired the power to destroy the works or the plans or the purposes of God. All of us at times have our fears. All men have their fears, their uncertainties. But may I say to you: Go ahead and live

your lives. You are not alone in life. The Lord God is there and ever accessible to you.

This is no time for panic. Our Father made us in his image. He sent us here. He looked out at what he had made during the creation, and he saw that it was very good. It was good, and it is still good. He intends happiness for us, and it is not only our privilege but also our duty to be happy, and we shall be if we have the courage to live as we ought to live and to be what we ought to be.

Be honest, clean, chaste, humble. Keep your lives well-balanced. Always reserve some of your time and means to the things of the spirit and to the service of your Father in heaven as well as to the things of the mind and the things of physical sustenance. Work, study, and pray. Keep an open mind to truth; keep the faith; live so as to have a quiet conscience. The rewarding way of life is to keep the commandments. The hard way of life is to live contrary to conscience and contrary to the commandments.

We are in this world, and I do not know anything to do about it except to make the most of it, to live good and useful and purposeful lives, and to find joy in the opportunity that the Lord God has given us until the time comes to leave this life, which will be swiftly and soon enough. There is no running away from life, no running away from ourselves. We can run away from where we are, but not from what we are or from who we are; and all we have to do is to live a day at a time to the best of our ability. The weight of the future is not on us except as it comes moment by moment.

In the words of Thomas Carlyle, "The crash of the whole solar and stellar systems could only kill you once." There is no point in living in fear, in panic, or in apprehension. Endure to the end, keep faithful, for he who made us and gave us life and who keeps creation in its course will not forsake us. And though we have acquired the instruments for destroying the works of man,

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if we should be so foolish as to set them loose, yet the power and the purposes of God as concerning us and all his creations are constant and ever surround us with their protection and their peace, if we will be partakers of these things.

God lives. He has eternal plans and purposes for his children. Jesus is the Christ. The gospel has been restored, and despite all the answers we do not know and all the areas where there may be differences of opinion, we know all we need to know for our everlasting salvation and exaltation and happiness—if we will use what the Lord God has given us. Truth will triumph; justice will be done; and there will be no good thing lost in the life of him who will live as best he knows how to live and will partake of these things which our Father has prepared for us.

May I close with the testimony of a beloved friend, who is not with us, Dr. John A. Widtsoe. In one of the closing sentences of his book, *In a Sunlit Land*, in which he looked back on his life as a scientist, as a convert, as an educator, as an Apostle, and as a great and humble servant of men and of God, as a man who had seen much of life from many

sides and who had come forth from it all with a sweet and simple faith—on the last pages of this book he wrote these words which he left for the record of posterity:

During this long life, I have had occasion to test, time and time again, the verity of the foundations of the Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth. (*In a Sunlit Land*, pp. 243-244.)

I leave this with you as a witness of my soul this day, to you a choice and blessed generation of youth. God bless you and be with you; go forth and live your lives; rely on him; keep sweet and humble, and his blessings and guidance will be with you. May he bless you in all your decisions, I pray, in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder Bruce McConkie.

ELDER ELDRED G. SMITH

Patriarch to the Church



wish to express my gratitude for the prayer that was offered at the opening of this session, and I pray that I shall receive my share of the answer to that prayer.

Truly, these are great gatherings, gatherings of a faithful people, seeking spiritual food to buoy us up and give us courage and strength to carry us along the way a little farther.

In my mind I see a parallel in these gatherings to the young man who asked the Savior,

Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou

me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

Jesus enumerated a number of things to do and he answered,

All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matt. 19:16-18, 20-22.)

Nevertheless the young man had been keeping the commandments. We who

are members of the Church are also the more righteous who are trying to keep the commandments.

The young man went away sorrowful. I wonder how many of us do a similar thing when we leave these conference sessions. President Smith called our attention to the fact that the Lord is pleased with the Church collectively but not individually.

The instructions from the Lord and from the prophets of all times comes down to us: "Say nothing but repentance unto this generation." (D. & C. 6:9.)

And such counsel is found in most of the addresses given at these conferences, and when we, who are trying to keep his commandments, are taught repentance, do we accept it as only something for the other person—the sinner—or as something done once as a prerequisite to baptism and then not needed any more?

After a spiritual feast such as we have in these sessions, it is natural to want to share with others what we have received, and surely we should do so. But do we accept the instructions for ourselves and put them into practice, each for his own benefit first?

As long as we are not perfect, we are in need of repentance, for all improvement comes as a result of repentance. Each should take daily inventory of himself and try to do better each day. Repentance is a daily affair.

Do we have pride to overcome? The Lord says, "Be thou humble; and the Lord thy God shall lead thee by the hand." (*Ibid.*, 112:10.)

One of the greatest pitfalls that we must watch is the pride of self-righteousness. Are we ever guilty—when we devote so much of our time and our efforts to activities in the Church—of being lifted up in the pride of our own importance?

There was a discussion recently between a member of a stake board and a ward officer over a roadshow that had just been presented. The stake officer was highly indignant because the daughter of the ward leader had a speaking part while her own daughter was only in the chorus.

Are we always wholeheartedly glad when others succeed, or is our praise lacking in sincerity—given grudgingly, or not at all?

Are you so self-righteous that you have neighbors on all sides of you who do not attend Church or are not members of the Church and you do nothing to assist them?

Another common fault for which many of us may have cause for repentance is repeating a bit of gossip we have heard. Whether it be true or not is beside the point. If it is not kind, it does not bear repeating.

Are you willing to forgive? Remember, in the Lord's prayer, Christ prayed, "Forgive our trespasses as we forgive those who trespass against us."

Do you refrain from passing judgment, or do you condemn others for the faults you see in them?

Understand, I am not condemning anyone. I just say, "If the shoe fits, wear it."

We become so involved in our various Church activities that sometimes we think we have "arrived," as it were—that we have no need for repentance. Leave that to the poor sinner.

Carlyle uttered a great truth when he said, "Of all acts, is not repentance most divine? The greatest of faults is to be conscious of none."

There are those also who are conscious of their mistakes, yet they do not try to change their habits.

The film we saw at the priesthood meeting the other night was a good example which shows that there are many of these people.

I have heard some say that they have been told that because of their past acts they cannot receive the blessings of exaltation anyway, even if they went to the temple, so why try?

They liken themselves to the prodigal son who returned only to be a servant. If one procrastinates the day of repentance until the day of his return to the Father, surely he cannot expect anything other than to become a servant.

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However, had the prodigal son repented earlier and regained his wealth and his birthright, he could then have returned to the father without being a servant. Likewise, if a man repents and restores his rights to the blessings, surely he shall receive all he has earned. "Repentance becomes more difficult as the sin is more willful; . . . as the time of repentance is procrastinated, the ability to repent grows weaker." (James E. Talmage.)

Alma tells us,

Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you. (Alma 5:33.)

He says, "All men"; not just a few who are selected, but he says, "Repent, and I will receive you."

If you just stop and think of it, how wonderful the mercy of the Lord is. All manner of sin, except murder and blasphemy, can be forgiven through repentance. If we will try to do his will, his arm of mercy is outstretched toward us.

Not one of us is perfect now, but we are here to attain perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) So as we overcome our weaknesses, and our sins, we grow and draw nearer our aim of perfection.

Let us not be so self-righteous that we think that we have no need for repentance, for the Savior himself preached repentance to the more righteous who were spared from the great destruction at the time of his crucifixion. At that time, on this hemisphere there was darkness for three days and great de-

struction; many cities and all their inhabitants were destroyed. Then the voice of the Lord was heard declaring that the more wicked had been destroyed, and the more righteous had been saved. To the righteous that were spared he declared as he might well say to us here today:

O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. (3 Nephi 10:6.)

Then a warning—

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers. (*Ibid.*, 10:7.)

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. (*Ibid.*, 9:14.)

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with the Holy Ghost. . . .

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (*Ibid.*, 9:20-22.)

May the Lord's blessings be upon us, I pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy



AY I INVITE your attention to a comparison between the Church of Jesus Christ, as it was organized and perfected in New Testament times, and the self-styled Christian churches that exist

in the world today? In order to do so I shall take the liberty of raising a number of queries, and shall assume that each of us has a sufficient working knowledge of the New Testament to recognize the basis upon which each query rests.

Where in the world today will we find a church that has as its official title some combination of the names of Christ, according to the New Testament pattern?

Where is there a church whose ministers claim divine authority in the real, complete, and actual sense that it was claimed by the ministers among the primitive Saints?

Where is there a church which claims the Melchizedek and Aaronic orders of the priesthood as these were had anciently?

Where is there a church in which we will find the ordinances practised that were practised among the primitive Saints?

Where do we find baptism by immersion for the remission of sins performed under the hands of a legal administrator?

Where do we find a people who lay hands on the head of every baptized convert for the present bestowal of the Holy Ghost; or who, when there are sick among them, call in the elders of the church, that they may anoint them with oil and pray over them, that the prayer of faith may heal the sick and God may raise them up?

Where is there a people that has the New Testament ordinance of baptism for the dead?

Where is there a church that has the same organization that existed among the primitive Saints, that has Apostles and prophets, pastors, evangelists, and all the rest?

Where is there a people that believes that there should be Twelve Apostles holding the keys of the kingdom, presiding over and directing all of the affairs of the Church and kingdom, and that such group should continue until there is a unity of the faith?

Where is there a church that believes that God has set some in the Church, first Apostles, secondarily prophets, thirdly teachers; after that miracles; then gifts of the spirit, healings, tongues, helps, and governments?

Where is there a church that professes to have all of the doctrines that

were taught in New Testament times; that believes that God our heavenly Father is a personal being, in whose image man is created; that has an understanding that Jesus Christ is his Only Begotten Son and is a Being in the express image of the person of the Father?

Where is there a people that has a real, intelligent, and scriptural understanding of the atoning sacrifice of Jesus Christ, that knows that because of that transcendent act all men will be raised in immortality and those who have believed and obeyed the gospel law, both in immortality and unto eternal life?

Where is there a people that knows that the plan of salvation, based on the atoning sacrifice of Christ, consists in having faith in Christ, in repenting of one's sins, in being baptized under the hands of a legal administrator, in receiving the gift and guidance of the Holy Spirit, and then in enduring in righteousness unto the end?

Where is there a church that believes that the gospel is preached to those in the spirit world, that they may live according to God in the spirit, and be judged according to men in the flesh?

Where is there a people that believes in the literal resurrection from the grave, in the fact that all men will stand before the judgment bar of Christ, and having been judged according to the deeds done in the flesh, will be awarded a place in a kingdom of glory, in either a telestial, a terrestrial, or a celestial kingdom?

Where is there a people that believes that between the first and second comings of Christ, there was to be a complete, total, universal falling away from the faith once delivered to the Saints?

Where is there a people that believes that in the last days there was to be an era of restoration, a time of restitution, in which God would give again all things that he had spoken by the mouths of all his holy prophets since the world began?

Where is there a people that believes

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that this restoration of the gospel was to be effected by angelic ministration, and that the gospel so restored was then to be carried to all the peoples of the earth?

Where is there a people that believes that in a day subsequent to New Testament times, the kingdom was to be restored to Israel and the scattered remnants of that people gathered back to the lands of their inheritance?

Where is there a people that actually believes that signs will follow those who accept and obey the gospel law, that professes to have among the membership of the church the working of miracles, the ministering of angels, the gifts of the Spirit, and all of the powers and graces that were had anciently?

Now we might multiply questions on all of these matters, but I submit to you that every essential, identifying characteristic of the New Testament Church can, with intelligence and propriety, be outlined under one of these six heads: name, authority, ordinances, organization, doctrines, and gifts of the Spirit. And I submit to you further that there is only one Church in all the world that so much as claims to have every essential identifying characteristic of the Church organized and perfected by Christ and his Apostles anciently, and

that one Church is the Church of Jesus Christ of Latter-day Saints.

Now, may I say by way both of testimony and of doctrine, that you and I are living in the era of restoration. We are living in the times of restitution. The heavens are no longer sealed. The voice of God is heard again. The kingdom is established on earth, and that kingdom is the Church of Jesus Christ of Latter-day Saints, and it has again every grace and right, power, privilege, and authority that the Almighty ever gave to the Saints in primitive times.

And now we are nearing the end of the world. The time is not far distant when the kingdoms of this world will become the kingdoms of our God and of his Christ, and if you and I live worthily and walk as most of us already know we should, we will be entitled to receive an eternal inheritance in his eternal world.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy, has just concluded speaking. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve, and he will be followed by Elder Clifford E. Young.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I HAVE always enjoyed listening to that beautiful little song, "The Prayer Perfect," and I am thinking just now of the last few words in that song:

And with all the needy, O divide, I pray,

This vast treasure of content that is mine today.

As we sit here, brothers and sisters, we are blessed with vast treasures of content, knowing full well and having the assurance that God lives, and that this is his Church and kingdom; know-

ing that if we will keep the commandments of the Lord, that we may go back into his presence; that we may reach out and bring our loved ones and our friends this same blessing. This brings a great measure of contentment. But we must not rest contented, for the Lord has placed upon our shoulders the responsibility, not only of perfecting our own lives, but also of teaching to all the world this gospel. That has been emphasized in this conference. In addition to that, he has given us the responsibility of identifying our dead kindred, of placing their names in the

temples and there receiving ordinances as proxies for them.

There are those, even among us, who belittle and minimize this part of the gospel plan. There are many in the world who believe it not at all, yet it is true, and it is indispensable to the welfare and the salvation, both of the living and of the dead! Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it and, if they will, may accept it and receive that which has already been mentioned in this conference; namely, the great gift of immortality and eternal life.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Inasmuch as God is a just God, the same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead—even that of baptism, which we know is indispensable for our membership in the Church and kingdom of God. The Lord has said,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

That means he must be baptized and receive the Holy Ghost.

Now, when the Savior said that, he made no exceptions. There was no distinction between the living and the dead. All were included; all must meet this prerequisite for membership and citizenship in that kingdom.

Wilford Woodruff, seventy-eight years ago tomorrow, said something about this, when he made this significant statement:

God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the whole human family, from Father Adam down to our day, have got to have the privilege, somewhere, of hearing the gospel

of Christ; . . . They have to be preached to in the spirit world. But nobody will baptize them there, therefore someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection. (*Discourses of Wilford Woodruff*, p. 179.)

And then a few years later this great man said this: "We have got to enter these temples and redeem our dead. . . . This is the great work of the last dispensation, the redemption of the living and of the dead."

Now, this is a tremendous task, a stupendous assignment. I feel sure, however, that as we work with the means and powers that we have and do our utmost toward this great work of redeeming the dead, that the Lord will, as he has done in the immediate past, provide additional ways and means and improved facilities by which this work can be better accomplished.

It is for a good reason that he has placed this responsibility upon us. It teaches us unselfishness. It teaches us love of others. It teaches us to be Christ-like and even become, in reality, saviors upon Mount Zion.

Another reason that he has placed it upon our shoulders is to provide through us the necessary ordinances for those who have passed on. My brothers and sisters, we cannot escape this assignment on behalf of the dead!

Now in order that the righteous dead may receive by proper authority the ordinances that are necessary for the blessings of immortality and eternal life, the Lord long, long ago promised the world that he would send from his presence one who possessed the authority and the keys to begin anew this work upon the earth. The promise was made through Malachi, the prophet, when he said,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

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Now, the Prophet Joseph Smith said that this word *turn* should be understood to mean *bind* or *seal* the hearts of the children to their fathers, and vice versa. I like the words of Moroni to the Prophet Joseph in regard to this. Said Moroni:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers—

as they have done in a most marvelous way.

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:1-3.)

The literal fulfilment of this promise has been made in our day! If we turn to the 110th section of the Doctrine and Covenants, we will find that the Prophet Malachi's prediction has been literally fulfilled: that Elijah has come. On April 3, 1836, when Joseph and Oliver were in the Kirtland Temple, after certain ceremonies, including the sacrament, had been taken care of, they retired to the pulpit; and the veils being dropped, they bowed their heads in solemn and silent prayer, and then they declared that after arising from this prayer, that

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah. . . . (*Ibid.*, 110:1-3.)

The Lord told them that their sins were forgiven; that he had accepted that house, the temple in Kirtland, as the work of their hands; that it should be only the beginning of such things, and that

. . . the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; . . . (*ibid.*, 9-10)

and the Savior told them this was only the beginning of the blessings which shall be poured upon the heads of the people all over the world.

We have seen, in part, the fulfilment of that.

After this vision closed, Moses appeared to them and committed to them the keys of the gathering of Israel from the four parts of the earth. This was followed by the visitation of Elias who committed the gospel of Abraham, then they declared that:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore," (And this is the important thing). . . .

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (*Ibid.*, 13-16.)

Thus, my brothers and sisters, has the fulfilment of Malachi's prophecy come to pass in this time of ours? He has come, and the powers that were given to Joseph have been extended to others, so that the people of the whole world might, if they will, be blessed, and so that all of the ordinances of the gospel might be administered to in power and in righteousness.

Now, I know that men say, and they have said to me, "We do not believe

this." But the disbelief of a million men does not change the fact! The restoration of this priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord, otherwise his purposes would be thwarted; and we are told he has said that his purposes and his designs will not be frustrated, but only the designs and the purposes and the acts of men will be brought to naught.

We must not assume that the mission of Elijah and the powers that were given by him are confined only to the dead, for the living also must receive these same ordinances and have them performed if they would have exaltation and eternal life in the celestial kingdom of heaven.

How wonderful it is to see the young people—all people, come to the temples of the Lord in great numbers and receive their blessings. How fitting it is to see the parents and the grandparents come with their children. This is the ideal way, for if we are going to be together as families in the next life, it has always seemed to me that we should get some practice in getting together with our families under such circumstances in this life.

The obligation of the Latter-day Saints is three-fold:

1. To prepare themselves to go to the temple and receive their blessings and to teach their children to live so that they may be worthy and have a desire to go.
2. To gather the records of our dead and place them in the temples.
3. To go to the house of the Lord

and there give our services occasionally to those who have passed on without a knowledge of the gospel.

Only by so doing can we perfect ourselves and receive the fulness of joy here and hereafter!

The Prophet Joseph has said that we should not procrastinate in this work. I know that many are active in it, many are anxiously engaged in it, but the majority of us are unconcerned. We must not leave it to Aunt Martha or someone else to identify our dead and to go to the temples; we must not assume that it has been done; it is our individual obligation to do this work! The Prophet has said that the Saints have not too much time to save and redeem the dead and to gather together the living relatives, and that is important, that they may be saved also. "They have not too much time," he said, "before the earth will be smitten and the consumption decreed falls upon the world." (See *Teachings of the Prophet Joseph Smith*, p. 330.) So, before that day comes, while the day lasts and before the night comes when no man can work, let us rejoice in this great restoration and participate in it to our joy and to our satisfaction. May we do this, I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us, Assistant to the Twelve. Elder Clifford E. Young, Assistant to the Twelve, will now address us.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles



LAST FRIDAY the General Authorities met with the mission presidents who had been serving in this country and in Central America. It was an inspiring meeting, and they who were there expressed their gratitude and appreciation for the privi-

lege of coming here to the headquarters of the Church and meeting with their brethren and reporting their labors, feeling the spirit of testimony as expressed by their associates and by all who were privileged to speak in the meeting which was held in the temple.

Then we have had our brethren who

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have offered prayers or spoken, express their gratitude for the privilege of being in attendance at this conference. We, ourselves, have partaken of that spirit, grateful to the Almighty that we are here, that we can sit under the sound of the voice of the prophets of God and of the other General Authorities as they have spoken and listen to their counsel, and partake of their spirit. We are grateful for this privilege and blessing.

You people who are listening in and who are watching on television are also grateful. Yesterday this latter privilege was extended wider than ever before in the history of the Church, and I know we were all thrilled as we heard President McKay tell of the extent of these televised and broadcasted services.

But this raised a question in my mind, as did our meeting with the mission presidents. I thought of some of our mission presidents over in the old country who are working faithfully, who are devoted to this work, giving of their time and their means, faithful to their trust, and yet they could not be with us.

I thought too, of the thousands of Saints, in the islands of the sea, and in the old country, and even in this country, who cannot partake of the spirit of these services because they are not able to be here or to come within the radius of television or of the radio, and yet they are just as anxious as are we, and they are just as devoted as are we. The Lord will not forget them. He will in his own way bless them as they learn of these services; as they read the testimonies of these meetings, they will partake of the same spirit, perhaps not so potently as we; but the Lord will bless them, and they too will share with us because he will not leave them alone.

Brother Christiansen has been telling ing us of our obligations to those who have gone, of the revelations of the Lord that the hearts of the children shall be turned to their fathers, and the hearts of the fathers to their children,

for "were it not so the whole earth would be wasted at his coming." In listening to Brother Christiansen we have been impressed with the magnitude of this work, and we have been given an insight into the mercies of our heavenly Father.

As we are permitted to enjoy the blessings of being here and are made aware of the blessings and privileges that come and will come to us through the atonement, we cannot help being made aware of and be concerned with the thousands of God's children who, through no fault of their own, are not blessed as are we.

I was in the home two weeks ago of one of our brethren where there is a little girl who is deficient, a little child who never will have the opportunity in this life to fulfil the purposes of the Lord for which she was placed here, unless God shall intervene with a miracle and heal her little body and her mind. Her mind apparently through some physical pressure and through no fault of her own, nor is it through any failure of her parents to do the will of the Lord, is not able to grasp the things that you and I are able to grasp, and thus she will go through life underprivileged, not physically only, but lacking in the expression of her mental powers. It is not her spirit that is injured, but her body, and the body is the medium of expression of the spirit in this life; and when the body is injured either in birth or before or afterwards, and as a result the spirit cannot give expression to a normal life here, then we speak of such as being defective, and handicapped.

And there are thousands of such everywhere. I wish you could go with me to our state training school in Utah County and see the hundreds of little children and men and women who are thus afflicted. As I have observed these, the question has arisen in my mind, "What is the answer to this problem of these underprivileged children, these people who are not blessed as are we?" And I come back to the same conclusion that as those who are not here

will also sometime share in the blessings that we are enjoying in these meetings, and as those who do not know the law will be judged without the law, even so will the Lord grant to these who are not privileged, his blessings so that nothing will be withheld from them if it is through no fault of their own.

The Lord has said that those who live without law shall be judged without law, and by the same token those who are not privileged to have the blessings in this life that you and I have who are mentally and physically able and strong, they also shall ultimately receive blessings from our heavenly Father, and through the atonement of Jesus Christ, blessings that are withheld from them through no fault of their own shall not be withheld from them.

The Book of Mormon prophet has told us that the atonement is an infinite atonement. This means that there is no limit to its blessings and privileges, and these blessings and privileges will be extended to all who have not received them in this life. What these afflicted ones lose in this life will be made up to them in the life to come.

And so I am grateful with you, my brethren and sisters, for the gospel of the Lord Jesus Christ. It is not narrow in its application. It is unlimited in its privileges and blessings to all of God's children who *will* to do right when once they understand. For those who are mentally deficient, through no fault of their own, someday these pressures will be lifted. The healing power of the Almighty will come to their bodies, just as it will come to ours, and as it came to the body of the Savior; and their spirits, which are the offspring of God, will have the privilege of inhabiting bodies, their own bodies that will be healed and free from pressures and affliction so that there will be no limit to the possibilities of their spirits, their minds, and their souls.

Now these are blessings that are

ours. They are a part of the gospel of Jesus Christ, and just as the gospel provides for those who will not have the privilege, and who have not had the privilege, of hearing it in times past, and who may not in the future, just as the gospel will be ultimately made possible for them through the great vicarious work, the atoning sacrifice of Jesus Christ, so through this infinite atonement will there come blessings to those who now are deficient and from whom are withheld blessings that you and I enjoy.

May the Lord help us to appreciate these things. To me this is one of the great blessings of the gospel of Jesus Christ. It is one of the great revelations that have come down through the Prophet Joseph, as expressed by the prophets in the Book of Mormon. We do not understand the processes, as we do not understand the processes in many things, but that does not make the fact untrue. It is as real and true as are many of the things that are apparent to us today.

May the Lord help us to understand these things better than we have in the past, and may he give comfort to the hundreds and thousands of mothers whose hearts are bleeding because of the deficiencies in their children, deficiencies that have come through no fault of the parents or no fault of the child, I humbly pray in the name of Jesus. Amen.

The congregation and the Brigham Young University Combined Choruses joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve, will be our next speaker.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

MY BRETHREN AND SISTERS: Tomorrow I shall officially celebrate my first birthday. The only thing now I can tell you for sure is that one year does not make much difference in your feelings as you face this undertaking. But it has been a wonderful year—the most challenging, the most enriching, the most satisfying year in my life. I come to you with a new witness, blessed beyond any hope I ever had. I come to you with the assurance that leaves no doubt in the soul.

Each week end we have gone out to some stake to meet the people who constitute the membership of this Church. It is a singular thing that you are not in a stake thirty minutes but you feel as if you might have been born there—as if you had lived there all your life. The people of this Church are a wonderful people, and I express my gratitude for their thoughtfulness, their hospitality, their friendliness, and their kindness. I am grateful, too, that we are remembered in their prayers, and I want to assure them that they are remembered in ours.

I have been sitting here today thinking that this great audience in the kindness of soul that I know is yours, might this day and this night remember in your prayers three wonderful women, among the many, who may stand in need. These three I know about.

Brother Lee in the eloquence of his witness did not confide in you the sorrow that is in his heart. Sister Lee lies critically ill as the result of a fall and a broken hip. Knowing her as we do, I bid you good people to remember her in your prayers.

There stands alone today, the little woman who has gone around the world and stood at the side of Elder Matthew Cowley, one of the finest witnesses this Church has ever had. May God put it into your hearts to remember her.

The third woman is the wife of our beloved President. This heroic soul, who carried on through thirty-five thousand miles, with all kinds of traveling, day and night, and who never flinched, has given out of her devotion the reserve of strength which is the difference between full enjoyment of health and the struggle to bear up against the load that comes to the helpmate of one whose burden is so tremendous. And so, out of the love that I know you bear both of them, I am sure you will remember them, that there shall be built back into their bodies the strength that was spent on that, one of the greatest missionary trips ever taken.

It is good to be with you. This has been a wonderful conference. To come into this Tabernacle and listen to these testimonies is to know in your heart that this is God's work. I bear you that witness.

Last October, I made the suggestion that perhaps you could have an unusual Christmas in '53 if you read a chapter from the New Testament each day between that conference and the Christmas holidays. I want to thank those who have written in their letters, some of them signed by entire families. I am grateful to your children who caught the spirit of your suggestion. It has been wonderful to me—so much so that I am going on with that reading. I do not mean to replace it or substitute for it, but I resolved when I came into this calling that, among other things, I would read into two fields very fully:

1. The New Testament, and try to catch the spirit of Him in whose service we are engaged; and,

2. The history of our forefathers through whom we have received the blessings of the restoration of this glorious gospel.

And so in the spare time—that we do not have—I have been trying to find a few minutes regularly for Church history. I want to commend it to you.

And all the time I have been reading, I have come to two convictions, and they constitute the burden of what I want to say this afternoon. As you read the history of the pioneers, it becomes increasingly clear with every page that you read, that they endured *adversity* and *hardship*. They could stand persecution; they could bear up under abuse; they could recover from the infliction of all kinds of harmful hatreds. That record is clear. The question before our generation is: Can we and our children endure *prosperity* and *ease*?

I have not the time this afternoon to compare the two struggles. I sometimes wonder which is the harder. It sounds very much easier to slide along in complacency, with everything that we need. But such a course has never yet been the route followed by God's chosen people.

To go in upon any scene in Church history fully would take more time than I have, and yet I want you to pause with me all too briefly at five spots along the way. As you read the history, you become impressed first that God was moving his people west all the time; from New York to Salt Lake City, his hand was in their moving; and as he moved them, he seemed to be preparing them for that greater trek which was still ahead.

The second conviction that must attach to any such reading is that Satan at every turn in the road was trying to block the program. You remember, from the very beginning, when the Prophet went out to the Sacred Grove to pray. . . . Let me quote:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. *Hear Him!*" (Joseph Smith's Own Story in Pearl of Great Price, 2:15-17.)

From that moment of assurance the Prophet Joseph knew in every fibre of his being that his destiny would be fulfilled in the earth.

Let us make a second pause just for a few minutes in Jackson County to catch the spirit of the expulsion of our people.

At the order of Lieutenant Governor Boggs the state militia marched into Jackson County and disarmed the Mormons. Concerning the brutalities that followed, B. H. Roberts writes: "The Colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints. . . . From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection. . . . The agreement made by Colonel Pitcher, to disarm the mob was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. . . . The men who had made up the rank and file of the militia on the 5th of November, the next day were riding over the country in armed gangs threatening men, women, and children with violence, searching for arms, and brutally tying up and whipping some of the men, and shooting at others. The leaders of these ruffians were some of the prominent men of the county; Colonel Pitcher and Lieutenant Governor Boggs being among the number. The Priests in the county, it seems, were determined not to be outdone by the politicians, for the Reverend Isaac McCoy and

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other preachers of the gospel were seen leading armed bands of marauders from place to place; and were the main inspirers of cowardly assaults on the defenseless."

Throughout the first two weeks of November, 1833, men, women, and children fled in confusion from their burning homes. Lyman Wight gave testimony in court that "one company of one hundred and ninety—all women and children, except three decrepit old men—were driven thirty miles across a burnt prairie. The ground was thinly crusted with sleet, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet."

Before the Jacksonites ceased their wholesale depredations, they had killed Andrew Barber and wounded several other brethren; had burned 203 homes and one flour mill; had driven the owners—twelve hundred in number—northward to the bleak bluffs of the Missouri River, where the refugees in wind and rain made camp, awaiting their turn to ferry the river barrier into Clay County, seeking needed protection and shelter.

Elder Parley P. Pratt leaves this vivid picture of the exiles along the Missouri River: "The shore began to be lined on both sides of the ferry with men, women, and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed; and when night closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives; wives for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors." (Joseph Smith, *History of the Church*, 1:426-440; B. H. Roberts, *Missouri Persecutions*, pp. 105-107.)

Did we have the time this afternoon, I should ask you to go into Carthage Jail with me, where I have stood, stirred by the bloodstains on the floor, to ponder the deaths of the Prophet Joseph and his brother, Hyrum; the inspired

friendship and faith and trust of Willard Richards and John Taylor. But tarry with me just a minute and try to imagine the impact of the martyrdom:

"He has jumped the window," shouted the rabble, and they rushed pellmell downstairs. Willard Richards, hurrying to the window, looked down upon the Prophet, surrounded by frenzied men. He then started for the stairway, but a distressed call from John Taylor stopped him, "Take me." Happy that John was not dead, Willard dragged him from under the bed and into another room. While hiding him under an old mattress, he admonished gravely: "If your wounds are not fatal, I want you to live to tell the story." Brother Richards expected to be shot momentarily.

The excited mob, believing that they had killed all four of the prisoners and hearing a shout, "The Mormons are coming," fled from Carthage in terror, followed by most of the frantic citizens. It was this false cry, no doubt, that saved the lives of Willard Richards and John Taylor.

To report the terrible disaster and to obtain aid George D. Grant and David Bettisworth hurried on horseback toward Nauvoo. Within three miles of the city they were stopped by Governor Ford and his staff, who carried them back to Carthage. After warning the remaining citizens of the town that the Mormons would be coming, he and his men galloped off at midnight for Warsaw. He later testified that he fully expected that Carthage would be laid in ashes before morning.

On the morning after the martyrdom, Willard Richards and a few friends, having dressed as best they could the bleeding wounds of Elder Taylor at the Hamilton House, put the bodies of Joseph and Hyrum in two boxes, which they placed on two borrowed wagons and started for Nauvoo, the "City of Joseph."

Describing the sorrowful scene of that tragic day, Dr. B. W. Richmond, a non-Mormon reports that the two wagons were met near the temple grounds by a "vast concourse of citizens. The officials formed around the bodies, while the masses silently opened to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered with Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet.

The groans and sobs and shrieks grew deeper, and louder, till the sound resembled the roar of a mighty tempest, or the low, deep roar of the distant tornado." (*D. H. C.*, VII:102-112; Andrew Jensen, *Historical Record*, pp. 572-576; B. H. Roberts, *Rise and Fall of Nauvoo*, pp. 330, 312, 404-456.)

Pause four is a brief glimpse at the exodus across Iowa, February 1846:

On February 22, 1846 a raging blizzard, leaving twelve inches of snow, struck the Mormon pioneers huddled in their temporary camp at Sugar Creek, Iowa. Following this terrible storm, the weather turned frigid, "12 below Zero," even sealing the great Mississippi River from shore to shore. On one of these nights nine babies came into camp, born under almost every variety of frontier camp life imaginable. Eliza R. Snow tells of one birth that occurred in a rude improvised shelter, the sides of which were formed of blankets fastened to poles stuck in the ground. The owner of the hut had peeled bark from cottonwood trees and had made a sort of a roof covering through which the water leaked, but helpful sisters held pans over the newborn child and its mother.

It was during these adverse conditions that an unknown camp poet penned this prayer:

"God pity the exiles, when storms come down—
When snow-laden clouds hang low on the ground,
When the chill blast of winter, with frost on its breath
Sweeps through the tents like the angel of death!
When the sharp cry of child-birth is heard on the air,
And the voice of the father breaks down in his prayer,
As he pleads with Jehovah, his loved ones to spare!" (*Edward W. Tullidge, The Women of Mormondom*, pp. 307-309; *Memoirs of John R. Young, Utah Pioneer*, 1847, p. 14.)

And for pause five, let us live all too briefly with the handcart companies of October 1856:

Contrary to the anticipation of these poorly clad people, the fall and early winter of 1856 were unusually stormy and merciless. A winter blizzard broke upon Willie's Company at the Sweetwater, and it struck

Martin's group that was struggling across the alkaline waste lands above the last crossing of the Platte.

The frigid, two-day storm, covering the country with more than a foot of snow, smashed tents and wagon covers. Ten, twelve, and sometimes as many as fifteen deaths came in a day. Shallow graves were scraped out. At night packs of marauding wolves howled or fought at the burial places. From all appearances these two companies were doomed to perish on the eastern slopes of the Rockies, three hundred miles from Zion.

When the storm subsided, the companies made a fresh start, but moved only a few miles a day. It was under these trying conditions that two horsemen, riding ahead of the rescue parties from Salt Lake City, met Willie's Company October 28, 1856 on the Sweetwater River.

John Chislett, a member of Willie's Company, expressing his overwhelming joy, exclaimed:

"More welcome messengers never came from the courts of glory than these two young men were to us. They lost no time, after encouraging us all they could to press forward, but sped further to convey their glad news to Edward Martin, the fifth handcart company, who had left Florence about two weeks after us, and who it was feared were even worse off than we were. As they went from our view, many a hearty 'God bless you,' followed them."

Dan W. Jones, one of the rescuing party, gives a distressing picture of Martin's company: "The train was strung out for three or four miles. There were old men pulling and tugging at their carts, and children, six and eight years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

After Martin's Company had lost almost one fourth of its number in "Martin's Ravine," it moved forward to the Sweetwater River—a hundred feet wide, waist deep, and filled with floating ice. At the sight of this barrier, many Saints sank by their carts. In this helpless condition they were found by three sturdy young men who had pushed ahead of the supply wagons. These brawny rescuers heroically waded the river and began carrying the sick and feeble across. This human fording continued back and forth, trip after trip through those chilling waters until every person and his cart had been safely landed upon the opposite shore.

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President Young, upon learning of this valorous service, wept freely. And while reporting it to the Saints in General Conference, predicted: "That act alone will insure David P. Kimball, George W. Grant, and C. Allen Huntington an everlasting salvation in the Celestial Kingdom of God, worlds without end."

With the coming of 104 relief outfits from Salt Lake City, the emigrants abandoned their carts. Those who were unable to walk were loaded into the wagons. Death from freezing and exposure, nevertheless, continued daily. Before the last survivors arrived in Salt Lake City, Sunday, November 30, 222 of these valiant pioneers had found graves by the roadside. (Joseph Fielding Smith, *Essentials in Church History*, p. 489; Levi Edgar Young, *Founding of Utah*, p. 148; Solomon F. Kimball, *Life of David P. Kimball*, p. 9; Roberts, *Comprehensive History*, IV:100-107.)

Under the spirit of achievements like these, it is inspiring to hear these fine young people of Brigham Young University put their hearts, as well as their voices, into "Come, Come, Ye Saints."

How fitting it is to be able to turn to that classic volume of President Clark's *To Them of the Last Wagon* and *The Pioneers* for a tribute and a challenge.

One thing in common all these peoples had in their search for freedom to worship God—a schooling in hardship, persecution, sacrifice, that burned out from their souls the dross, leaving in them only the pure gold of loftiest character and faith, fully tried, tested, refined. God has never worked out his purposes through the pampered victims of ease and luxury and riotous living. Always He has used to meet the great crises in His work, those in whom hardship, privation, and persecution had built characters and wills of iron. God shapes His servants in the forge of adversity; He does not fashion them in the hot house of ease and luxury. (*The Pioneers*, p. 41.)

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did; that we must rise by our own labor, and that labor failing we shall fall. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were

or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest. For as Peter said to Cornelius, the Roman centurion, seeking him: "Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.) (*To Them of the Last Wagon*, p. 28.)

What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and sufferings, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth? (*The Pioneers*, p. 45.)

Confident, as I am, that the blood of the pioneers still flows in the veins of their grandchildren and great-grandchildren, I give you in witness the young men and women of this chorus. I have already caught of the spirit of these youths at their university. I give it as my judgment, that called upon to face Carthage, or the trek across the continent, they would heroically meet both challenges. I honor this new generation.

On the fifteenth of March I was in Los Angeles. There had gathered there some 1600 fine young people, and the next night we had a thousand at San Diego. Then it was that I learned that 1700 grand young people, every morning of the school week, go from three to twenty-three miles to attend a seminary class that meets at seven o'clock in the morning, for which work they get no high school credit. The young girl, Janie Kimball, who pinned an honorary seminary pin on me, was given that privilege because her father had driven her fifteen miles every morning and then had driven her back

to her high school, and she had not missed a class all year. She reported to me they might have to miss high school, but they never would miss the class where they learned the word of the Lord.

To you parents, as you dream dreams for the children you cherish, may I offer these suggestions:

1. Make sure that your children know our pioneer story. Let it not be said in any Latter-day Saint home that the children grow up in ignorance of the achievements of their forebears. Both you and they will stir to the materials in the books already quoted in this address and in such other publications as:

Family Journals and Diaries

Major Howard Egan, *Pioneering the West Autobiography*, Parley P. Pratt

William Clayton's *Journal*

Leaves from My Journal—Wilford Woodruff
The L.D.S. Church, *Its Doctrines and Achievements*, to be published—by Carter E. Grant.

2. Give them responsibility; let them do some work. It is an ungracious thing for the lovely daughter who is studying the piano to be led to believe that she cannot do any work which might interfere with the softness of her fingers. God bless her. Her hands will take care of themselves. Nature will do that, if she will do a little something to take the bend out of the back of the mother who has been caring for her these many years. Give your children tasks to do. The Pioneers were never made on an easy trail. They gloried in hardship, and the parent who would spare his child in the interest of kindness, does the unkindest thing possible to a child when he saves him from work and responsibility.

3. Be careful about what your children do at night—what their program is, who their companions are—and have them in at a reasonable hour. Try to see that they go with young men and women who inspire them to higher ideals, rather than with those who make the rounds at glittering night spots, rich in temptation and low in appeal.

The Pioneers survived hardship and

adversity. With careful training our children will endure prosperity and ease and will grow up in the spirit of this chorus today to be an everlasting honor and credit, not only to themselves, to their families, and to the Church, but to their Father in heaven. May they do so, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve, has just spoken to us.

The Brigham Young University Combined Choruses have furnished the music this afternoon and this morning. We commend this group of young people for the service they have rendered this day. We would like to say to them that the greatest joy that comes to the human heart is found in the happiness that we give to others and in the service that we render our fellow men. We hope, young folks, that the happiness that you have awakened in the hearts of thousands this day will come back into your own, and God bless you in all the service that will be offered to you to render in your future lives. "He that loseth his life for my sake shall find it." You will find your joy in making others happy. God bless you.

These Choruses will sing, "The Hallelujah Chorus," under the direction of Elder Crawford Gates.

The benediction will be offered by Elder J. Orval Ellsworth, formerly President of the Central States Mission, after which this Conference will be adjourned until 10:00 o'clock tomorrow morning.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission Presidents in attendance at the General Conference, all stake mission presidents, and stake missionaries, and the presidencies of stakes are requested to attend this meeting. An invitation is extended, also, to members of High Councils, bishoprics, presidents of seventies' quorums, and general boards of auxiliary organizations.

To the members of the choirs we

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should like to say that there will be a reception for you and others in the Church School System, immediately after this meeting in the Lafayette Ballroom in the Hotel Utah in honor of the Administrators of the unified Church School System, including the Administrators of the Brigham Young University, Ricks College, L.D.S. Business College, McCune School of Music, and the Juarez Stake Academy, and also the Directors of all Latter-day Saint Institutes of Religion. Parents and students are also invited.

Singing, "Hallelujah Chorus," and after the benediction, this Conference will be adjourned until tomorrow morning.

The Brigham Young University Combined Choruses sang the "Hallelujah Chorus."

Elder J. Orval Ellsworth, formerly president of the Central States Mission, offered the closing prayer.

Conference adjourned until Tuesday, April 6, at 10:00 a.m.

FOURTH DAY MORNING MEETING

The sixth session of the Conference was held in the Tabernacle at 10 o'clock a.m., Tuesday, April 6.

The choral music for this session of the conference was furnished by the Singing Mothers, Sister Florence Jepperson Madsen, conducting and Frank W. Asper at the organ.

President David O. McKay:

We are assembled in the great Tabernacle on Temple Square in Salt Lake City in the sixth session of the One hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

As heretofore announced, these services will be broadcast to the Assembly Hall and Barratt Hall over a public address system and by television. They will also be televised over KSL-TV Channel 5, and by arrangement through KSL over twelve radio stations in Utah, Idaho, Arizona and Wyoming, the name of each of which was just announced during the pause.

Because of some who may be listening in, we desire again to express our appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts. Cards and telegrams are still coming in expressing appreciation of

those who listened in Sunday over the television in the Northwest and California.

You are happy, I am sure, to recognize our Singing Mothers, who will furnish the music for this session and this afternoon, Sister Florence Jepperson Madsen conducting and Brother Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers singing, "O Lord Most Holy." The invocation will be offered by Elder John B. Matheson, formerly President of the East Central States Mission.

The opening selection was by the Relief Society Singing Mothers, "O Lord Most Holy."

Elder John B. Matheson, formerly president of the East Central States Mission, offered the opening prayer.

President David O. McKay:

"O Savior of the World" will now be sung by the Relief Society Singing Mothers. Following the song, we will hear from Elder Kimball of the Council of the Twelve.

The Relief Society Singing Mothers sang, "O Savior of the World."

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

I HIS HAS been a glorious conference. It pleases me greatly to notice that at each succeeding conference there is a larger sprinkling of Japanese and Chinese brothers and sisters; of Hawaiians and other islanders; of Indians, Mexicans, Spanish-Americans and others. It makes me very happy indeed, and I wish to address my remarks this morning in behalf of those minorities.

Recently there came to my desk a letter, anonymously written. Generally the wastebasket receives all such messages, written by people who have not the courage to sign their statements. But this time I saved it. It reads in part as follows:

I never dreamed I would live to see the day when the Church would invite an Indian buck to talk in the Salt Lake Tabernacle—an Indian buck appointed a bishop—an Indian squaw to talk in the Ogden Tabernacle—Indians to go through the Salt Lake Temple—

The sacred places desecrated by the invasion of everything that is forced on the white race. . . .

This letter now goes into the fire also, but it gives me the theme for the words I wish to say today.

If Mrs. Anonymous were the only one who felt that way! However, from many places and different directions I hear intolerant expressions. While there is an ever-increasing number of people who are kind and willing to accept the minority groups as they come into the Church, there are still many who speak in disparaging terms, who priestlike and Levite-like pass by on the other side of the street.

It would be a delightful step forward if our newspapers and periodicals and our writers and speakers would discontinue the term *buck* and *squaw* and substitute "Indian men and women" or "Lamanite brethren and sisters."

Their ancestors and ancient prophets foresaw this day and knew that this people would be reviled and disparaged.

In the letter quoted, there is the suggestion of a superior race! From the dawn of history we have seen so-called superior races go down from the heights to the depths in a long parade of exits. Among them were the Assyrians, the Egyptians, the Babylonians, the Persians, the Greeks, and the Romans. They, with more modern nations, have been defeated in battle, humiliated and crushed in economic life. Is the implication of Mrs. Anonymous justified that the white race or the American people is superior? John the Baptist, in forceful terms, rebuked a similar self-styled superior group:

O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. (Matt. 3:7-9.)

The Lord would have eliminated bigotry and class distinction. He talked to the Samaritan woman at the well, healed the centurion's kin, and blessed the child of the Canaanitish woman. And though he personally came to the "lost sheep of the house of Israel" and sent his Apostles first to them rather than to the Samaritans and other Gentiles, yet he later sent Paul to bring the gospel to the Gentiles and revealed to Peter that the gospel was for all. The prejudices were deep-rooted in Peter, and it took a vision from heaven to help him to cast off his bias. The voice had commanded: "Rise, Peter; kill, and eat," when the vessel descended from the heaven containing all manner of beasts, reptiles and fowls. Punctilious Peter expressed his life-long prejudices and habits in saying, "Not so,

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Lord; for I have never eaten any thing that is common or unclean." Then the heavenly voice made clear that the program was for all. "What God hath cleansed," it said, "that call not thou common." Peter's long-sustained prejudices gave way finally under the power of the thrice repeated command. When the devout Gentile Cornelius immediately thereafter appealed to him for the gospel, the full meaning of the vision burst upon Peter and he exclaimed, "God hath shewed me that I should not call any man common or unclean." (See Acts 10:11-28.)

And when those of the circumcised complained, Peter, now very sure, rehearsed the whole story and concluded with these memorable words:

Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

And put no difference between us and them. (*Ibid.*, 15:7-9.)

"What was I that I could withstand God," he said in defense.

The gospel had been brought to the Jew or Israel, and now was to be taken to the Gentile. It was for all.

The Savior finally instructed his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

And through the Prophet Nephi he

... inviteth them all to come unto him ... and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

Then see how the Lord preserved the Bible through the dark ages and preserved the Book of Mormon gold plates through the same barren period so that both of these holy scriptures might be brought by the Gentiles back to Israel and fulfil the saying that "the first shall

be last and the last shall be first." (See Matt 19:30.)

And now, Mrs. Anonymous, when the Lord has made of all flesh equal; when he has accepted both the Gentiles and Israel; when he finds no difference between them, who are we to find a difference and to exclude from the Church and its activities and blessings the lowly Indian? Have you read the scriptures, ancient or modern? Have you felt the magnanimity of the Savior, his kindness, his mercy, his love?

If the Lord were to acknowledge a superior race, would it not be Israel, the very people whom you would spurn and deprive? Do you carry in your veins as pure Israelitish blood as those whom you criticize? Do you find any scriptures, my critic, which would show that the Christ would exclude the Lamanite Israelites from the waters of baptism, from the priesthood, from the pulpit, or from the temple? Did not the Lord remove the Amalekites, Midianites, Canaanites to make place for the chosen Israel, and when centuries later he saw the impending destruction of Jerusalem and the temple, and when it was imminent that Judah and Israel were to be captured and exiled, did not the Lord send a righteous few, under Lehi, to find and colonize this American land, this choicest land under heaven? Did he not lead and teach and punish and forgive this same people through a thousand hectic years of varied experience and did he not reiterate frequently his willingness to forgive and his eagerness to bless this very people? Did not the Lord show special and preferred interest in his Israel? Did he not reserve for them alone his personal visits and ministrations? And did he not himself make a personal visit of many days to his Lehite people and say to them:

Ye are my disciples. . . .

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And they [the Jews] understood me not that I said they [the Lehtes] shall hear my

voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost.

But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. (3 Nephi 15:12-13, 23-24.)

Would those who scorn the Indian and deprive him of the blessings remember how the Lord loves his Lamanites and how he told his first leaders in this dispensation to

... journey among the Lamanites.

And it shall be given thee ... what thou shalt do. (D. & C. 28:14-15.)

Remember how he authorized them to build up his Church "among the Lamanites" (*ibid.*, 30:6) and from the later Prophet, John Taylor, who said: "And now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes and organizations." (*The Gospel Kingdom*, p. 247.)

In the days immediately preceding the coming of the Lord, even the Lamanite Prophet Samuel felt the sting and smart of the caustic discriminations when he said:

And now, because I am a Lamanite, and have spoken unto you the words which the Lord commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you. (Helaman 14:10.)

If Mrs. Anonymous would exclude the Indian from the temple, how could she justify the Lord's provision that they would assist in the building of the New Jerusalem with its temple?

O intolerance, thou art an ugly creature! What crimes have been committed under thy influence, what injustices under thy Satanic spell!

Charlotte Gilman wrote: "I ran into a prejudice that quite cut off my view." (From Stanza I of "An Obstacle.")

It was to a hypocritical and intolerant group to whom the Lord gave his classic parable,

... unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:9-14.)

If it be so wrong for fraternization and brotherhood with minority groups and their filling Church positions and pews and pulpits of the Lord's Church, why did the Apostle Peter maintain so positively: "[God] ... put no difference between us and them." (Acts 15:8-9.)

And, "What God hath cleansed, that call not thou common." (*Ibid.*, 11:9.)

Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (*Ibid.*, 10:34-35.)

Did not the Lord know that in these times there would be many duplicates of Mr. and Mrs. Anonymous who might need the warning which he gave through his Prophet Moroni: "... Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord." (Mormon 9:26.)

The Prophet Mormon wrote:

Yea, wo unto him that shall deny the revelations of the Lord. ...

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel; for behold, the Lord remembereth his covenant unto them ... according to that which he hath sworn. (3 Nephi 29:6, 8.)

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It is most evident that all of the many prejudiced ones fail to catch the spirit of the gospel and the teachings of the Christ as they hiss and spurn and scoff and criticize. The Lord said in Matthew:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: . . .

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-5.)

And again, the Lord said through Paul:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; . . .

And thinkest thou this, O man . . . that thou shalt escape the judgment of God? (Roman 2:1, 3.)

And again, through Moroni:

For behold, the same that judgeth rashly shall be judged rashly again; . . . he that smiteth shall be smitten again, of the Lord. (Mormon 8:19.)

I remember that the Lord was long-suffering with ancient Israel. For a long time he endured their pettiness, listened to their eternal complaining, revolted at their filthiness, groaned at their idolatries and their adulteries, and wept at their faithlessness; and yet finally forgave them and led the rising generation of them into the promised land. They had been the victims of four centuries of destructive background of servitude but consistent now with their continued faithfulness, every door was opened to them toward immortality and eternal life.

Here he has the Indian or Lamanite, with a background of twenty-five centuries of superstition, degradation, idolatry, and indolence. He has loathed their wickedness, chastised them, brought the Gentiles to them for nursing fathers and mothers, and (it would seem) has finally forgiven them. Their

sufferings have been sore, their humiliation complete, their punishment severe and long, their heartaches many, and their opportunities reduced. Has he not now forgiven them and accepted them? Can we not now forgive and accept them? Ancient Israel was given forty years. Can we not allow at least forty years of patient and intensive proselyting and organizing among modern Israel before we judge too harshly?

What a monster is prejudice! It means pre-judging. How many of us are guilty of it? Often we think ourselves free of its destructive force, but we need only to test ourselves. Our expressions, our voice tones, our movements, our thoughts betray us. We are often so willing that others make the contacts, do the proselyting, have the associations. Until we project ourselves into the very situation, we little realize our bias and our prejudice.

Why will we, the prospered, the blessed, hiss? When, oh, when, will we cease to spurn? When will we who think we are free of bias, purge from our souls the sometimes unconscious prejudice we possess? When will we end our making game of these wanderers? When will we cease throwing our pennies disdainfully to them at the gate?

Mr. and Mrs. Anonymous: I present to you a people who, according to prophecies, have been scattered and driven, defrauded and deprived, who are a "branch of the tree of Israel—lost from its body—wanderers in a strange land"—their own land. I give you nations who have gone through the deep waters of the rivers of sorrow and anguish and pain; a people who have had visited upon their heads the sins of their fathers not unto the third and fourth generation but through a hundred generations. I bring to you a multitude who have asked for bread and have received a stone and who have asked for fish and have been given a serpent. (See 3 Nephi 14:9-10.)

This people ask not for your distant, faraway sympathy, your haughty dis-

dain, your despicable contempt, your supercilious scorn, your turned-up nose, your scathing snobbery, your arrogant scoffing, nor your cold, calculating tolerance. It is a people who, unable to raise themselves by their own bootstraps, call for assistance from those who can push and lift and open doors. It is a people who pray for mercy, ask forgiveness, beg for membership in the kingdom with its opportunities to learn and do. It is a good folk who ask for fraternity, a handclasp of friendship, a word of encouragement; it is a group of nations who cry for warm acceptance and sincere brotherhood. I give you a chosen race, an affectionate and warm-hearted people, a responsive but timid and frightened folk, a simple group with childlike faith. I point you to a people in whose veins flows the blood of prophets and martyrs; a people who have intelligence and capacity to climb to former heights but who need the vision and the opportunity and the assistance of the nursing parents.

These people can rise to the loftiness of their fathers when opportunity has knocked at their door a few generations. If we fully help them, they can eventually soar to greatness. The ungerminated seeds are waiting for the rains of kindness and opportunity; the sunshine of gospel truth; the cultivation through the Church program of training and activity, and the seeds will come to life, and the harvest will be fabulous, for the Lord has promised it repeatedly.

O ye, who hiss and spurn, despise and scoff, who condemn and reject, and who in your haughty pride place yourselves above and superior to these Nephite-Lamanites: I pray you to not despise them until you are able to equal their faraway folk who had such faith and fortitude and strength—until you have that faith to burn at the stake with the Prophet Abinadi. It is possible that the prophet's children may be among us. Some of them could be now called Lagunas or Shoshones.

I beg of you, do not disparage the Lamanite-Nephites unless you, too, have the devoutness and strength to abandon

public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people, Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

I ask you: Do not scoff and ignore these Nephite-Lamanites unless you can equal their forebears in greatness and until you can kneel with those thousands of Ammonite Saints in the sand on the field of battle while they sang songs of praise as their very lives were being snuffed out by their enemies. Could you look heavenward, smiling and singing, while the bloodthirsty demons slashed your body with sword and scimitar? Perhaps the children of the Ammonites are with us. They could be called Zunis or Hopis.

Do not prate your power of speech or your fearlessness unless you too could stand with the Prophet Samuel on the city wall, dodging stones and spears and arrows while trying to preach the gospel of salvation. The very descendants of this great prophet are with us. They may be Navajos or Cherokees.

I ask you who sneer: Are you better mothers than those of the Ammonites? Those Lamanite women trained their sons in faith to the extent that they fought many battles and came home clean, full of faith. Are you training your sons as did they? Do your sons resist evil, grow to greatness, receive manifestations from the Lord? Do your sons praise your names and say, "We knew our mothers knew it. We are blessed of the Lord because we live his commandments as our mothers taught us." The posterity of these unparalleled mothers and these faithful sons may be among us and may be called Mayas or Pimas.

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I urge you: Do not mock in derision until and unless you, too, have children loved and fondled by the Lord of creation, children who are encircled about with fire and ministered unto by angels—children who prophesy unutterable things. Their children could be the Piutes or Mohicans among us.

Do not condemn and make game of these good Lamanite-Nephites until you have produced a superior people who compare with their ancestors who lived for nearly three centuries in peace and righteousness. Has our own nation ever exceeded a quarter century without war and commotion?

Let us not spurn these Nephite-Lamanites until we are assured that we, too, have the love of the Savior as did their people when the Lord stood in their midst and ordained them with his own hands, blessed them with his own voice, forgave them with his own great heart, broke the bread, poured the wine, and gave the sacrament himself to these upright folk; until we shall have the privilege of feeling the prints of the nails in his hands and feet, and the spear wound in his side.

And in these living descendants are all the seeds of faith and growth and

development, of honor and integrity and greatness. They wait but for opportunity, encouragement, and brotherliness; and these will be redeemed, will rise and will become a blessed people. God has said it.

I love the Lamanites, the Indians, and all their cousins. I expect to see them rise and fulfil their destiny. I know that the prophecies concerning them will all be fulfilled.

May God bless the Lamanite-Nephite peoples, stir their hearts; bless the missionaries that are sent unto them; and help us, their nursing parents. And may God speed the day of their total deliverance. This I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The speaker to whom we have just listened is Elder Spencer W. Kimball, of the Council of the Twelve. For the sustaining vote of this General Conference, there will now be presented the General Authorities, the General Officers, and the General Auxiliary Officers of the Church. President J. Reuben Clark, Jr., will present these officers.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Henry D. Moyle

Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Adam S. Bennion
Richard L. Evans
George Q. Morris

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay
Clifford E. Young
Alma Sonne
El Ray L. Christiansen

John Longden
Hugh B. Brown
Sterling W. Sill

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Oscar A. Kirkham
Seymour Dilworth Young

Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

CHURCH BOARD OF EDUCATION

David O. McKay
Stephen L. Richards
J. Reuben Clark, Jr.
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen

Henry D. Moyle
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Adam S. Bennion
Richard L. Evans
George Q. Morris

Administrator, Board of Education
Ernest L. Wilkinson

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Orval W. Adams
George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

GENERAL CONFERENCE

Fourth Day

ORGANISTS

Alexander Schreiner Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman
 Harold B. Lee, Managing Director
 Marion G. Romney, Assistant Managing Director

Paul C. Child	W. T. Lawrence
T. C. Stayner	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma Nebeker Simonsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President

Arta M. Hale, First Counselor

Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President Clark:

President McKay, the voting seemed to be unanimous in the affirmative.

President David O. McKay:

Elder Morris, will you take your place, please. Elder Sill, in the con-

gregation, will please come forward and take his place among the Assistants.

We have just heard presented the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, and all voting has been in the affirmative, unanimously.

Our next speaker will be Elder Alma Sonne, Assistant to the Twelve.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS: I am very happy about the appointment of Elder George Q. Morris as a member of the Council of the Twelve. It has been a great joy and certainly a great pleasure for me to have been closely associated with him during the past few years. He is a man of faith, a man of splendid leadership, who is solid and sound in the doctrines of the Church, and who will be of inestimable help to the brethren who devise the policy of this great Church of which we are members.

God bless him in this great responsibility and give him the strength to do the work which will be required at his hands.

I have been abundantly blessed, as you have, by the spiritual uplift which has come to the Latter-day Saints during this conference. This uplift has emanated from the singing of the various choirs, from the fervent testimonies of the Lord's servants who have spoken, through the timely admonitions, and through the clarifying demonstrations of activities particularly as they have pertained to the missionary work of the Church. I believe that the para-

mount obligation resting upon the Church today is to proclaim the divine mission of Jesus Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Redeemer of mankind.

We must not fail in this very definite responsibility. There are many among the religious teachers of the world who are making compromises in this respect. It is not long since Colonel Ingersoll, the gifted agnostic, said, "For the man Jesus I have the highest admiration. I gladly pay to him the homage of my tears. But for Jesus as the Son of God, I will have nothing to do with him." I regret to say that many of the modern religious teachers have adopted the view expressed by this well-known unbeliever. Not long since I read again the Book of Mormon and found that on almost every page Jesus is declared to be the Son of God and the Redeemer and Savior of the world. This may also be said of the revelations given to the Church through the Prophet Joseph Smith as recorded in the Doctrine and Covenants.

What is there left, my brethren and sisters, if you eliminate Jesus as the Son

of God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

A few years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologize, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his

friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility, I pray, in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

Bishop Carl W. Buehner, of the Presiding Bishopric, will be our next speaker. He to whom we have just listened, is Elder Alma Sonne, Assistant to the Twelve.

Bishop Buehner will be followed by Marion D. Hanks, of the First Council of Seventy.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

MY DEAR brethren and sisters: Each general conference seems to be more inspiring than the last, and this is certainly no exception, from the outstanding priesthood meeting last Saturday evening to and including each session to this very moment.

I was grateful to raise my hand this morning and sustain these great men who comprise the leadership of the Church. I welcome with all my heart Elder George Q. Morris, whom I have learned to love over the years, as the new member of the Council of the Twelve. I also wish to extend my support and sincere best wishes to Elder Sterling W. Sill whom I have also known for many years and who I am sure will be a great strength to the Church.

My message this morning has to do with overweight and underweight. We are a great people to check up on each other. We have our plans, our sched-

ules, our programs, and our organizations. I should like to suggest this morning that it might be a good idea to check up a little on ourselves. I know the first look I have of myself as I peek in the mirror early in the morning is really quite frightening, and then when I realize what the next fifteen or twenty minutes can do with the aid of a few common implements we find in the bathroom, such as a comb and brush (for those who need it), a razor, washcloth, toothbrush, etc., for the men; and for the sisters, some cold cream, a little rouge, face powder, and lipstick, the transformation brings confidence and courage to face the problems of another day. Then when you arrive at work, and someone greets you by saying, "Good morning, you look fine," you are so enthusiastic that you can conquer anything that comes your way. The day seems cheerful and bright.

I appreciate the fact that some of us have physical difficulties that require a doctor's check-up, and usually after a

good physical check-up, we are informed that we have high blood pressure and that we are overweight and should reduce. This could easily be one of my difficulties. I have been supporting Brother Benson in his great plan of disposing of government surpluses and assisting him every way possible in that respect. I am also thoroughly converted to the welfare program in which we are admonished to put away a year's supply. No one has ever indicated that we should carry around a half a year of it and put the other half year's supply in the basement; but many of us do it just that way. I am sure our doctor would tell us that it is well to be converted to these great programs but that we would be healthier and much better off if we would put the full year's supply in the basement and get our blood pressure down.

Along with these physical habits and check-ups, I would like to suggest that we have a little spiritual check-up, and ask ourselves a few simple questions. I am appreciating, too, a great deal more the value of visual aids as we have observed them during this conference, and would like to suggest that we make a little chart, one that can be marked, and see just how good we are. In filling in such a chart, we might find some blank spaces. In other words, we might find that we are spiritually a little underweight. We might even be lightweight. Some of us might even be featherweights. A look at such a chart will indicate in some degree our spiritual activity and give us a check-up in that respect. May I suggest that we ask ourselves some of these questions:

Do I sustain the General Authorities of the Church?

Do I go to sacrament meeting and renew my covenants with my heavenly Father?

Do I have family prayer in my home?

Do I have THE IMPROVEMENT ERA in my home?

Do I study the gospel for fifteen minutes each day?

Do I have home evening?

Do I pay my ward maintenance?

Do I offer assistance to my bishop?
Do I do something to make my home happier?

Am I a good neighbor?

Do I fast each month and pay my fast offering to the bishop?

Do I contribute to the stake and ward building program?

Do I expose my neighbor to the gospel?

Do I pay my debts and live within my means?

Am I honest with the Lord in the payment of my tithes, and do I go to tithing settlement?

Do I do my ward teaching?

Do I participate in the welfare program?

Am I doing my research and temple work?

Am I taking advantage of the auxiliaries: the Relief Society, the Mutual, Sunday School, and Primary?

We might add to this list many other questions. If we could transfer some of the surplus weight we carry around in our physical bodies and add that weight to our spiritual lives (and I do not think we will ever become overweight in this respect), we will increase our weight and become better able to fulfil the responsibilities and obligations that the Lord expects of us and to carry out the counsel of the leadership of the Church.

We are all interested in security. I tell you, brethren and sisters, that no greater security can come to any member of the Church than to keep the commandments of our heavenly Father, especially those of tithing, fast offering, and aiding the welfare program. When I think of the great blessings promised to the membership of the Church from the payment of an honest tithing, I feel there is not a member of the Church who can afford not to pay his tithing. Likewise, great blessings come from fasting and prayer.

I remember not long ago being in a stake where I had given a little talk on the value of fasting and paying fast offerings. Near the end of the meet-

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ing, one of the brethren said, "Brother Buehner, I believe all you have said but would like to ask this question: What if after the fasting period is over you are so hungry that you don't only eat the meal you are entitled to but you literally eat the two meals you fasted?" I could not help feeling that this is very typical of us human beings. We are not going to give away anything that we can reclaim. I made these observations at the time. First, my advice would be that we should not eat three meals at the same time and undo the wonderful blessing that has come from fasting, but more important

than this, I indicated, "I do not care how much you eat after the twenty-four-hour fasting period is over, just see that you do not eat the Lord's two meals." I feel sure this is good advice. The Lord has promised wonderful blessings from keeping the commandment of the fast.

I feel I should not take more time. I love this Church. I love its devoted leadership. I admire and love you people. The world looks bright and happy to me. I am glad to be alive, and sincerely pray that the Lord will bless each and every one of you, in the name of Jesus Christ. Amen.

ELDER MARION D. HANKS

Of the First Council of the Seventy

I REMEMBER a conference years ago in which someone following Bishop Richards spoke of the still small voice. I may fit that description today after this wonderful and energetic and lovely message from Bishop Buehner.

My heart is full of gratitude today for many things. I am very grateful for the rain, and for the lovely weather which preceded it, each of which is a blessing suited to our needs. I am very grateful that we may meet in this marvelous old building. I am grateful for the privilege of missionary service on these grounds for the past six years. One cannot have intimate acquaintance with these buildings day after day and not acquire in his soul an appreciation for them and for those who built them.

These buildings attract others, in addition to us. I remember the guide tour which was joined by a sweet woman from an eastern city. As we left this building she, who had come with some pre-conceived negative notions about Mormonism but had been touched by what she heard and felt here, turned to her husband and almost reverentially and with a tear in her eye said to him, but still with her notions, "George,

isn't it marvelous what ignorant people can do?"

Well, it has been a great blessing these years to be able to tell such good people, and many thousands like them, that the people who did the work which we enjoy here today and each day, were not ignorant. They were people of courage and faith and dignity and initiative and integrity, who were always willing to give up conveniences and comforts but never their convictions; they were not ignorant people.

It has been a great privilege also to know, as we have learned to love these buildings and those who built them, something of other monuments which they left us, not so physically tangible, but infinitely more important. Last night as I walked through these grounds at a late hour—and I make a habit of that, I commend it to you, for these are beautiful and thoughtful and wonderful hours, in the early morning and late evening—I thought of the words reported to be inscribed on the tombstone of Sir Christopher Wren, the great British architect and builder. It is said that there is written on the tomb of this man who built more than fifty chapels in London, including St. Paul's, and was one of the great architects of

his day, these words: "If you seek his monument, look around you."

I suggest to you that as Latter-day Saints it isn't very difficult to look around us and see the monuments left by those who worked here so well and courageously, and with such integrity, so long ago. In the moment or two available, may I suggest two or three of these other monuments which they made available to us: the monumental blessing, for instance, of truth and testimony, of spiritual knowledge, of freedom from the sins of the world; the monumental heritage of possibility for personal union with God, for peace in this life, and eternal life in the world to come; the monumental gift of great books of scripture, in which are written not only the lessons of life, but the great revelations of God to men. And with these and all the other monuments, they left us the monument of work, which they were willing and able to perform. O how we need to learn it.

With a knowledge of these monuments they dedicated to us, there comes the sober second thought expressed well by Goethe, the great German poet-philosopher, who said: "What from your fathers' heritage is lent, earn it anew to really possess it," which is to say that while these great blessings of monumental value come to us from our pioneer forebears, they are of such a nature that they may be really possessed only by him or her who is willing to really earn and merit them.

There was the day, and I recall it with pleasure, when a man came here, a man from the government of Israeli, in fact he was a ministerial official of that nation. It happened to be late in the evening, and there weren't many people around, and I had a casual and very pleasant talk with him. He was a jolly fellow of the kind Brother Buehner has been talking about, a little bit corpulent and pleasant and humorous. He was a Jew of intelligence, with rabbinical training in fact. He asked many questions of interest about us and our faith, and I had the privilege of telling him as best I could of the great truths, monu-

mental truths, that had come to us from God through our forebears. He invited conversation about our relationship, him and me, and I told him we were cousins in a real sense, that we both came from the family of Israel, and I identified myself as being of the lineage of Ephraim. He leaned back, gasped, and said, "Say again." And so we began to repeat, "Through Abraham, Isaac, Jacob, and through Joseph to Ephraim, came the covenant blessings; many of us are of Ephraim."

"Well," he said, "I came to America to learn about agriculture. I came to Utah to learn about irrigation. I expected to learn many interesting things, but I never expected to find the lost sons of Ephraim."

He went away. He came back in the morning. He said, "Tell me again." So we told him, "From God to Abraham, Isaac, Jacob, and through Joseph to Ephraim come the birthright blessings." And we talked for some time, identifying his progenitors, his forebears, with ours, and he left figuratively, almost literally, holding his head in his hands with what he had heard. We have heard from him several times since, he bearing testimony in his own way of this, to him, new and marvelous story. And I thought how grateful I am for the monumental link left me which connects me with all dispensations past, which tells me who I am, whence I came, and what my destiny might be.

I am grateful for many other monumental truths. If it were feasible we might show you a file, full of letters from people of education, wealth, power, prominence, good character, reiterating, each of them in his own words, the simple story one of them told as he wrote, "I found in one hour on these grounds among your people more peace and faith and something to hang to than I had ever known before." Well, these are monumental blessings, but they come to us only as we individually earn them, which is the only manner in which we might really possess them.

May I suggest to you, as I conclude, one other little item which I think will

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be of interest. I mentioned the great scriptures, these books of truth and revelation, which God has given us. These too must be individually earned to be possessed. It would thrill you, and in a sense make you chagrined, as it has me, to learn the reaction of many great and good people to these scriptures. Let me read you two lines from two letters from a certain doctor from Tel-Aviv. He had had the Book of Mormon. He said, "The first reading has made this material precious for me in another sense. It deals with many problems occupying me, as every man concerned with his and mankind's destiny." And he writes a little later, "I would like to add that I have been deeply impressed by everything that I have read about you, and particularly as a Hebrew scholar, by the true continuation of the Bible spirit in the Book of Mormon."

I will read one other simple sentence from a lovely woman who picked up a copy of the Book of Mormon and who wrote this: "I am reading with greatest delight the blessed truths contained in that book. I never dreamed that the Book of Mormon was like that; in fact, I thought hard things about it and you, for I received my information from articles in secular magazines. I belong to another denomination, but," and get this, "how I rejoice to know the truth

and drink in the precious words of men like Nephi and Mosiah and Alma"; and my heart rejoices, and I think to myself, how marvelous it is to be able to drink in the precious words of Nephi and Mosiah and Alma, and yet how many Latter-day Saints have lived and died without ever having known them.

God bless us to appreciate, to understand what the scriptures say. Hear the Lord's word recorded in the Doctrine and Covenants: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D. & C. 88:33.)

God help us to appreciate the monuments around us. God bless us that we may have sense enough, faith enough, courage enough, to understand that there are marvelous truths that we might really possess, but which we must individually earn anew, if we would have them, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris, whom you have just sustained as a member of the Twelve, will be our next speaker.

He to whom you have just listened is Elder Marion D. Hanks, of the First Council of Seventy.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles



Y DEAR brethren and sisters: I am sure you know how one feels in this place and under these conditions. I have gained a more thorough understanding of one passage of scripture in the last few moments than I ever had before, which says that the Lord shall select the weak things of the earth to do his work. But I also must have faith, as he also says that those who are weak he will strengthen, and that the weak things of the earth shall rise and go

forth and break down the mighty and the strong, which means that we trust in God. We are engaged in his work.

And I recall the passage in the Doctrine and Covenants where the Lord says through the Prophet Joseph Smith to Orson Hyde and to all the faithful elders of the Church:

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. (D. & C. 68:6.)

I bear that humble witness with all my heart. I am glad to place on the altar whatever I am and whatever I possess.

I know that this is the work of God, that he lives, that Jesus Christ is the Son of the living God, and that he lives, that he is very close to us, and that he directs our beloved President and Prophet, David O. McKay, and his associates, and that these are men of God. And I am very grateful to them for the kindness and consideration and patience they have shown toward me. I love them and I try to emulate their example. I am privileged beyond my power to express my gratitude for the opportunity of continuing my labors with them.

My mind naturally goes to my dear mother, to whom I pay tribute, than whom I can imagine no man or woman ever being more valiant than was she in her service to her God. She came as a girl fifteen years of age, a true believer in the gospel of Jesus Christ, to St. Louis, where her mother died, and she came on to Zion. At nineteen she had lost her husband and her first child, thousands of miles away from her home in England, in a wild, unbroken country. She entered into conditions that tested her soul, and would test the soul of any man or any woman, but she was valiant, uncomplaining, cheerful, and true under all conditions, and I thank God for her, and I know she is happy today.

I pay tribute to my dear wife, who through years of sickness has been forced to be absent from me at sea level and under a doctor's care. She has been lonesome but she has always stood by me through all these years when I put my Church work first, before my business and before my home. She has sustained me in it. And as I left her ten days ago in New York, sick in bed, she would not have it any other way, and she stands by this principle.

My mother taught me to seek first the kingdom of God and his righteousness. I want to bear witness to you, my dear brethren and sisters, that that principle is true, that in this the Church

of Jesus Christ, the Church of the living God, there is no other principle that we should follow, no other principle, except to seek first the kingdom of God and keep his commandments, and all else will be added. And I thank the Lord for the abundant and unexpected and continuing and unfailing blessings, temporal and spiritual, that he has given to me, beyond all my hopes and all my deserts, and I acknowledge his hand in these things. And I am glad to lay them on the altar for his service and for this work.

I do not feel that I should say more. My duty now is one of performance, but I do bear witness that this Church is the Church of Jesus Christ, set up by him, directed by him, a power for the salvation of the human family. And that this Church is equal to every situation that arises in the world, and if the world would accept it, it would meet every situation. This Church is an organized movement for world peace, if the world only knew it. This is the world peace movement, both for individuals and for nations, and there can be no substitute.

I thank the Lord for the love and confidence of my brethren with whom I am to labor. I love them and sustain them with all my heart; and I thank the people of this Church who have received me so kindly, for their kindness and their consideration. I want to pay a tribute to the men and the women throughout the Church who carry forward so faithfully and so well, this great work to the humble and duty-loving men and women, who forget themselves and lose themselves in their families, in their children, and in the Church. God will bless them, and they will enter into their celestial joy.

May God help us all to be true and give ourselves with all our hearts to his service, I humbly pray in the name of Jesus Christ. Amen.

The congregation and the Singing Mothers joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

We shall now hear from Elder Ster-

ling W. Sill, whom you have just sustained as an Assistant to the Council of the Twelve Apostles.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles



HERE HAVE been a number of circumstances that have combined themselves together this morning to produce in my heart great humility, accompanied by a feeling of inadequacy to discharge properly the responsibilities of this appointment. I pray that I might receive the necessary strength to fulfil those obligations. I am grateful for the confidence of the brethren who are responsible for this appointment. I also appreciate very much your sustaining vote. I promise the General Authorities of the Church, as well as the general Church membership, and Him whose name the Church bears, that I will do the very best I can.

Many times I have prayed to my Father in heaven that he would help me to do my work. I hope that I may pray more and more effectively that I may help him to do his work, and by that means express to him the appreciation that I feel for all of the blessings of my life.

I am very grateful for my wife and family. I am grateful for my parents, grandparents, and great-grandparents. As my great-grandfather marched with the Mormon Battalion to assist in the war with Mexico, my great-grandmother marched with her little family across the plains to establish herself and her posterity in this valley. The wagon containing her earthly possessions was drawn by a team of oxen. Before reaching her destination one of the oxen died. My great-grandmother lifted the yoke of the fallen oxen to her own shoulders and continued the march. I pray that I may draw from her strength and determination.

I appreciate the great opportunity of being a part of this Church, both for

what it has meant to me in the past, and for what it will mean in the future. The real worth of a man is not in himself alone, but in what he stands for. It is an inspiring thing to me that the most humble of us may stand for the most important things. Joseph Smith was great because of what he stood for.

When Joseph Smith arose from his knees, after his first vision, and walked across the fields to his father's house, and went into the kitchen where his mother was working, and leaning against the fireplace for support, said in substance, "Mother, I have seen God," at that instant he did not know a bit more surely than I know or than you know that it is right to be honest, that it is right to be virtuous, and that all the other principles for which this Church stands are right. It is right to spend our strength in the service of our Father in heaven to help to bring about his purposes.

The great psychologist, William James, said that the greatest use of life is to spend it for something that outlasts it.

In a Sunday School class which I visited recently I heard a Sunday School teacher recount that thrilling story of creation, that "God created man in his own image," and I found myself wishing that I might have been there to have witnessed this great beginning, and then it occurred to me, as it has occurred many times since, that the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on, and in a very real sense each of us is a creator—that is, the attitudes, the enthusiasms, the faith, the determination to serve God, that are so important to our eternal exaltation, are

being currently created within us and in others.

It is more important to build a great character than to build a great skyscraper. We know that the worth of souls is great, but mostly we are not great for what we are, we are great for what we may become, and it is my hope and prayer in my own behalf that I may develop those qualities that will enable me to accomplish the duties of this assignment as is expected of me by my Father in heaven and those who preside over me in the Church.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

I AM GRATEFUL, my brethren and sisters, to be back in this goodly land. I am very happy this morning to welcome into the circle of the General Authorities those who have been called of our heavenly Father to fill these important positions and sustained this day by the vote of the people. I can't help commenting with some pride that my father, as well as Brother George Q. Morris and his father and his mother, came from the old Fifteenth Ward. It seemed, as I grew up to manhood, that the Fifteenth Ward became a part of me although I never had the privilege of living in it, because I heard so much from the lips of my father concerning the wonderful families that lived in that ward. He always mentioned the Morris family, and Sister Morris, and what a lovely woman she was. Brother Morris's father was one of the great industrial leaders of the state and helped with others of our forefathers to make this state what it is. So I am happy to welcome Brother Morris into our Council this day. I have appreciated the associations that we have had with him in the past.

It has also been my privilege to work to a slight extent with Brother Sill, and my heart goes out to him in gratitude for his faithfulness and devotion to the

May the blessings of our Father in heaven be with us that we may understand our opportunities, I pray in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, sustained as Assistant to the Council of the Twelve Apostles.

We will now hear from Elder Henry D. Moyle, member of the Council of the Twelve. Elder Moyle.

work of the Lord, and I pray that the Lord will bless and sustain these wonderful men in the offices to which they have been called.

I have never before in my life been so grateful as I am this day for the blessings of the restored gospel of Jesus Christ, for my membership in the Church, and for what strength the Lord has given me to assist in helping his children here upon the earth. My labors this winter in the great countries of Europe have brought me close to the people. I have had the opportunity of visiting them in their towns and in their villages, seeing them in their homes, feeling of their faith and of their devotion, and understanding to some slight extent the difficulties that confront them in their daily lives, the manner in which they are still ostracized by their neighbors the moment that they join the Church and begin to proclaim the gospel of Jesus Christ to their neighbors and friends and their families. My heart goes out to them, and above all else, a desire that I have within me to be of help to them. I feel now, as I have felt all winter, that every ounce of strength, every blessing that the Lord has given me, should be shared with those people. I would love to live among them and to ask the Lord to continue to bless me that I might have

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strength to impart unto them and to give to them the blessings that come from the power of the priesthood which has been restored in these latter days.

Never has the power of the priesthood been so bestowed upon me or felt in my presence, as it has been this winter, as we have gone forth to seek to bless the Saints in Europe. I have been impressed with the one attribute common to them all, and that was the fact that they wanted no pity. I wish you could all have been present in Berlin: Nearly a thousand people assembled there on a Sabbath morning with a beautiful choir, singing the hymns of Zion in German, so dear to my heart. We listened to the testimonies of those men, the expressions of gratitude in their hearts for that which they had, and when you looked around, you wondered really what they had to be grateful for, as compared with us. They have but one thing, the most priceless gift that our Father in heaven has given to man, the testimony of the divinity of our Lord and Savior Jesus Christ. It has brought strength to their hearts; it has destroyed fear; and it has reconciled them to whatever their lot may be.

I had the privilege of shaking hands with some four hundred people who live behind the Iron Curtain. I heard their leaders say that they knew that they had a mission there to perform that was far greater than any mission that they could perform elsewhere in the world. They did not seek by migration to relieve themselves of the burdens, of the oppression, or of the persecution under which they live. All they prayed for was strength that they might withstand the same, and in overcoming their obstacles grow strong. I had one lovely sister say to me she was so glad that she lived where she did and had the opportunity to meet all of these oppressive circumstances of life because she knew within her very being that she was growing stronger, and she rather pitied those of us who had been born in the Church, considered in a way as though by so being we had been born in the lap of luxury and ease.

I tell you in that meeting in Berlin there was not a word of pity, not a word of complaint, nothing but praises sung and spoken to our Father in heaven for the blessings that he gave them, for the freedom that they enjoyed.

I might take you from Berlin for a moment down into Switzerland where circumstances are a little more favorable, but where still in some of the cantons we do not have the religious freedom that we would like. A little black-haired boy, not more than eight or nine years of age, came up to me after our meeting in Basel, and with fear and trembling he said he wanted to shake hands with me, and when he got hold of my hand, he looked up into my eyes with his big black eyes and he said, "Brother Moyle, would you come and administer to my father?"

When I went to that boy's home, I met a faithful mother, and an older brother. That mother threw her arms around me, and she said, "Brother Moyle, we have fasted and prayed, and especially this youngest son of mine, that he might have the courage that we older ones lacked to ask you to come to our home and bless our father who is so critically ill."

I tell you when I saw the faith of that boy, and the faith of that mother and of that son, and of the appreciation that they had for the priesthood of God, it touched my heart to the very core. It gave me a sense of humility I would like to keep all the days of my life. The Spirit of the Lord and his power were there present, and we blessed that good father and gave to that family the desires of their heart through the gift and power of our heavenly Father.

That instance could be multiplied many times in the experiences which we had this winter. I was so grateful that my good wife was with me. Those people seemed to feel as though they had been specially blessed by the presence of my good wife and the love and the affection that she bestowed upon these wonderful people.

I tell you, brethren and sisters, when the faith of Latter-day Saints is such

that they can praise the Lord for the restoration of the gospel of Jesus Christ and the blessings which that has brought into their lives through their obedience to its principles, to the exclusion of practically all else in life, then we see, I am sure, reflected in their lives the image, the Spirit, and the power of our heavenly Father. God bless these people.

It was wonderful to meet with your missionary sons and daughters. I heard practically every elder in Europe, with few exceptions, bear his testimony, and the lovely lady missionaries likewise. The hours never ran too long but what we were thrilled by the devotion of these fine young men and women. I tell you it seems as though the difficulties that confront them, the problems they have to solve, make the missionaries stronger, too.

I have had a feeling this winter that greater than anything I did for others was the effect upon me of these wonderful contacts and associations. They have touched my life with a very great force. They have made me realize that God lives and that he hears and answers the prayers of his sons and daughters here upon this earth. I can say amen to all that Brother Spencer W. Kimball has said this morning—that the Lord is no respecter of persons.

I have been led to tell the people of Europe this winter, and I know it as I know that I live, that we have entered into a new era in the history of the Church, one brought about by two great circumstances, toward which we have been unconsciously laboring. The one circumstance culminated when President McKay gave to the Church six months ago a charge that everyone should be a missionary. He indicated the possibility of increasing the membership of the Church by at least 500,000 in 1954 if every family in the Church would accept that admonition and bring one soul into the Church during this year. The people of Europe have caught that inspiration. In place of inviting missionaries to come to their homes to eat, as has been the custom

(sometimes I am afraid we have permitted these people to go to too great a sacrifice to feed our elders), now the missionaries are calling in their neighbors, and just like Brother [T. Bowring] Woodbury [at the special missionary conference] said last night, they are finding that it is a fine way to begin a cottage meeting in the home to give their neighbors a meal before they start to preach the gospel to them. That is what our people in Europe are doing. The work is going forward and will go forward as they continue to follow the admonition of our Prophet. They recognize it is part of their life, that President David O. McKay is the mouthpiece of our heavenly Father upon this earth, they look to him for guidance and direction. They know that by this missionary labor they can accomplish two things: They can first of all establish their own homes in these localities in Europe on a firmer basis, and in place of giving attention to emigration to this country, they give attention to preaching the gospel and disseminating that joy and happiness and assurance to others which has come into their lives.

The other great circumstance that has ushered into the Church a new era is the building of temples in Europe. How I thrilled to stand upon that ground, which is already hallowed by the dedication of a Prophet of God as the site of a temple to be built to the Most High and to there see the machinery and the men at work excavating for that great temple in Europe. I am sure that the one in England will be a like inspiration to those people to build up their branches. The men are preparing to receive the priesthood, that they may be worthy not only to go through the temple and receive the blessings of the Lord there in his house, but likewise to gain knowledge and wisdom, judgment, and discretion in matters that pertain to the priesthood so that they can preside over the branches and the districts of the missions abroad and relieve the missionaries whom we send forth to proselyte.

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It would do your heart good to hear some of those district presidents from behind the Iron Curtain tell you of the percentage of branch teaching that they are getting from the priesthood. They have a priesthood which has practically no contact with the Church. We cannot send into them literature; we cannot visit them; and it is on rare occasions, such as I was privileged to enjoy in Berlin, that they can come into Berlin and into the West Zone to attend our meetings.

I tell you when we get faithful men in Europe, supported by faithful women, to do their branch teaching and to help to sustain and to strengthen and to uphold the weaker members of those branches, a new era has entered into our great missionary work and into the mission fields of the Church. I am sure that there has been a different attitude toward us on the part of some new governments. I am grateful beyond measure to the government of West Germany that they have given to us a legal status equal to any of the churches of the world and have permitted us to become incorporated under their public laws and given us all of the advantages incident thereto. It would have filled your hearts with joy to have been present in Frankfurt when 704 faithful servicemen gathered from all over Europe and Africa, under military orders, some of them, to come there to attend. When one commanding officer heard such a convention was to be held again this year, with knowledge of what had transpired in previous years, he issued an order requiring their attendance and didn't leave it alone to the discretion of his men. That order carried some advantages that they had not enjoyed on previous trips to that conference in Frankfurt.

I say it would have thrilled you to have seen the faithfulness of these men and to have had them welcomed into that German city by the burgomeister, Dr. Leiske, a man whom I honor and respect for his Christian virtues and his integrity and his kindness to servicemen whom he knew to be Latter-day

Saints. I had the pleasure of sitting with him at the banquet table and telling him that it had been my privilege over forty years before, under the presidency of President Thomas E. McKay, to serve as the presiding elder there in Frankfurt and to preach the gospel to his people. I wish the welcoming address which he gave us could be read by all Latter-day Saints, and I wish likewise that we will so live as a people here at home to merit the compliments that were paid us there by those who have been over here.

I must conclude my remarks. I want to say that I met many other public officials, including mayors of cities in Finland, public officials in Sweden, who had been here, and who welcomed us, who entertained us, and who bear for us a kindly invitation. And one great industrial leader, Mr. Eric W. Forsberg, of Sandviken, Sweden, the president and general manager of the Sandvik Steel Company, one of the most wonderful companies in Europe, that so refines steel that it becomes worth more than gold, entertained us, President Clarence F. Johnson, and a group of missionaries of the Swedish Mission, and sent his private cars to take us to our next appointment rather than to have us ride on the train. I say God bless these people.

Before we got through that day, he invited President Clarence F. Johnson to send his missionaries into the settlement in which the employees of that steel works live and said that he had hundreds of refugee Germans there, and that we could send in Swedish as well as German-speaking elders. He wanted the influence of the Latter-day Saints to be felt in his great organization.

God bless us all, I pray humbly, and make us worthy of the heritage which is ours, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Henry D. Moyle of the Council of the Twelve Apostles.

The Relief Society Singing Mothers will now sing, "I Will Exalt Thee, O Lord."

Let us pause a moment. Relief Society Singing Mothers—what that phrase radiates, that title. Singing Mothers, rendering relief to the Church. It is no wonder when they gather as a body that they inspire us as they do with their gracious inspirational singing. With all our hearts we say God bless you.

The closing prayer this morning will be offered by Elder John B. Hawkes, formerly President of the North Central States Mission.

The singing for this session, as I say, has been furnished by these Relief Society Singing Mothers with Florence Jepperson Madsen conducting. And how

ably she conducts! The Lord surely blesses her leadership, and her ability. She has devoted her life to the training of musicians, inspiring others, hundreds of others with her ability as a great musician.

Elder Frank W. Asper has been at the organ.

Following the benediction by Elder John B. Hawkes, until recently President of the North Central States Mission, this conference will stand adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers sang "I Will Exalt Thee, O Lord."

Elder John B. Hawkes, formerly president of the North Central States Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

FOURTH DAY

AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2 o'clock p.m., Tuesday, April 6th.

The Relief Society Singing Mothers, under the direction of Sister Florence Jepperson Madsen, furnished the choral singing for this session.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the 124th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that the services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system, also by television.

As heretofore announced, these services are also being televised over KSL-TV, channel five, of Salt Lake City, and are being heard over radio through KSL, over twelve radio stations as just announced over the radio station. As there may be some listening in who have not

heard our expression of appreciation of the service rendered by these radios, we express again deep appreciation for their courtesy in making available their time and facilities for these broadcasts.

We are pleased to note the attendance this afternoon of prominent state officials, leaders in educational circles, and particularly to acknowledge the presence of Sir Alexander Fleming, native of Ayrshire, Scotland, world-renowned discoverer of penicillin, and famed British doctor, and also Lady Fleming. Dr. Fleming is Director of the Wright Fleming Institute of Microbiology in London. We are pleased, Doctor and Lady Fleming, to have you in our session, in our congregation this afternoon.

The music for this session will be rendered by the Relief Society Singing Mothers, conducted by Florence Jepperson Madsen, with Frank W. Asper at the organ. The Singing Mothers will now favor us with "Seek Ye the Lord." The opening prayer will be offered by Elder Sylvester Broadbent, formerly President of the West Central States Mission.

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A musical selection, "Seek Ye the Lord," was sung by the Relief Society Singing Mothers.

The opening prayer was offered by Elder Sylvester Broadbent, formerly president of the West Central States Mission.

The Relief Society Singing Mothers sang "In His Steps."

President David O. McKay:

When we realize that these mothers come in small groups from various, and in some cases distant, parts of the Church, and have had only one or possibly two opportunities to practice as a group, we marvel at the expression and inspiration that Sister Madsen succeeds in bringing out of this wonderful Singing Mothers organization.

It is said that honest confession is good for the soul. We will let President Clark now not make a confession but an acknowledgement for all of us of an oversight this morning.

President J. Reuben Clark, Jr.:

I am covered with chagrin about this, but I failed to present this morning one

of the most important offices in the Church; having in mind what the Lord has said to us about the importance of records and the keeping of records, it is inexcusable that I should have looked over presenting this office. I have apologized to President McKay, I have apologized to Brother Joseph Fielding, I apologize to the audience.

It has been proposed that we sustain Joseph Fielding Smith as Church Historian and Recorder, with A. William Lund as his assistant. All those in favor of this proposal will signify it by raising the right hand. (Those present raised their right hands.) Those opposed by the same sign. (No hands raised.)

Thank you, brothers and sisters. The voting was unanimously in the affirmative.

President David O. McKay:

He is forgiven.

Our first speaker this afternoon will be Bishop Thorpe B. Isaacson, of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric



WITH THE STATEMENT, confession is good for the soul, just made by President Clark, I can truthfully tell you that I confess to you that I am nervous, frightened, and humble, and I hope this confession will be good for my soul.

President McKay, President Richards, President Clark, my beloved brothers and sisters and friends: As we have listened to this beautiful music today and the music in each session of the conference, it reminds me of the statement, "the song of the righteous is a prayer unto God." (See D. & C. 25:12.) The music has been a prayer unto our Father in heaven, and it certainly has mellowed our souls. I pray the Lord

to be with me as I speak to you for a few moments.

We have had another great conference of the Church, certainly a spiritual conference. Our testimonies have been increased. Every meeting has been rich with the Spirit of the Lord. Truly, we have been fed the bread of life; and as we listen to these great sermons, these wonderful addresses, I wonder when we leave here today whether that will be the last that we will think of them. Would it not be well for us, when these addresses are published, to read them again, to spend an evening reading these marvelous addresses to our family? Certainly we recognize that we have listened to the word of the Lord, and it would be well for us, I

am sure, if we read and re-read them. There are so many of our young people who do not get a chance to hear these conferences. I am sure they would thrill if they would read these addresses.

As one of the most humble among you, and one of the weakest, I have long since realized that if I try to do my work without the help of the Lord, I utterly fail, and I know without his blessing I am as nothing.

I sincerely trust that the radio and television audiences have been able to partake of the spirit of this conference. Certainly there has been a beautiful, sweet spirit here at every session. The spirit of worship, the spirit of reverence, the spirit of thankfulness and gratitude Lord has said, "When ye shall meet in has been here in rich abundance. The my name, I will be in your midst," (see Matt. 18:20; D. & C. 6:32) and that sweet spirit that we have felt here is the Spirit of the Lord.

If the Lord will direct me, I should like to say one or two things on the subject of faith, not from the scientific, technical viewpoint, but just practical, personal, simple faith; faith in God, faith that God lives, and I quote from the Doctrine and Covenants, section 50, verse 24:

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

The Apostle Paul tells us without faith it is impossible to please God, and without faith it is impossible to accomplish anything of real value. (See Heb. 11:6.)

In the Doctrine and Covenants, section 14, verse 9, may I quote:

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness.

Faith in Jesus Christ, the Son of God.

Faith in the mission of Jesus Christ—that mission was for the redemption of you and me and all mankind! How he loved the world! How he suffered

and died that we might live and have eternal life, probably God's greatest gift to man. May we have faith in the mission of our beloved Savior, faith in the gospel of Jesus Christ, which has been restored to the earth in our day in its fulness.

Faith in the Prophet Joseph Smith, chosen of the Father and his Son Jesus Christ, to bring forth the restored gospel!

Faith in the mission of the Prophet Joseph! Faith that he actually saw God and his Son, and that he received visitations from heavenly messengers on many occasions! Faith in the life, the devotion, and the mission of the Prophet Joseph Smith!

Faith in the prophets of God since that time up to the present! Faith and knowledge that President David O. McKay is a true prophet of God! Faith that the First Presidency of the Church and the Quorum of the Twelve Apostles and the Patriarch are prophets, seers, and revelators, and servants of God, our Father!

How would you like to have known Moses? How would you like to have known Elijah, Abraham, Peter, James, John, and some of the other great prophets? Oh, we read about them and sometimes we wish we had known these prophets. Have we the faith to recognize and realize that these prophets today are called of the same God who called the prophets of old? Have we the faith to recognize in them that they are special witnesses for Christ? Sometimes I wonder if we get so close to the forest that we cannot see the trees.

I bear you my testimony that I have felt and I know that these men are true prophets of God and that he does reveal his mind and will to them. As I have said before, I have watched decisions now for a number of years, and I want to tell you that the decisions they make are the decisions inspired of the Lord, and they are not their decisions, but they are the decisions of our Father in heaven.

I hope the membership in the Church can accept those decisions as inspired revelations and inspiration.

Faith in the power of the priesthood, the power of God, the power and authority delegated to men and boys to act in the name and in the place of our Father in heaven here upon the earth. How often have we witnessed the power of the priesthood and faith in the sparing of the lives of our loved ones, restoring them to their health, that they could be with us longer.

I want to bear you my testimony that I know that God does hear and answer prayers, and it is through the power of the priesthood and faith that many of our loved ones have been spared, that their health has been restored. I hope we will have the faith to accept this and not take it too much for granted.

Faith in each other! Paul in his writings uses this expression: "For we walk by faith, not by sight." (II Cor. 5:7.)

"I would rather walk in the dark
with Thee,
Than walk alone in the light.
I would rather walk by faith
with Thee,
Than walk alone by sight."

Let your blessings come from faith more than by sight. This was evidenced by the words of the Master to Thomas, when he said,

... because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

We need not walk alone nor stumble in the dark, because if our faith is right, it will light our way. Faith is a gift of God.

The brotherhood of Christ is beautiful to behold. Why? Because it is of God. We have witnessed it here, and we witness it in every session.

Jesus speaking said,

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in me shall never die. (*Ibid.*, 11:25-26.)

That is the faith of the membership of this Church.

Faith in the principle of prayer! Where would we go and what would we do without the principle of prayer? A while ago I was thrilled as I attended a stake conference. A young man who was asked to give the invocation lived in an area where there had been considerable drouth. They were worried about moisture, and when he was called upon to pray, among other beautiful and appropriate thoughts, he prayed to the Lord for moisture. That boy had faith, faith in prayer, faith in God, and he was not afraid to ask the Lord for the blessings that they needed. Then, the next week, I was at another conference in the same area where they, too, were worrying about moisture, but during the week they had had considerable moisture, and this young man in his prayer, I do not recall whether it was the invocation or benediction, thanked the Lord for the moisture that had come to them, assuring them that their crops would be matured.

Many of our young people are not here, but I hope as parents we will teach them to pray, that they may be able to take their problems to their Father in heaven. I would feel very bad if I ever learned that my children did not pray for their father or their mother. I could assure them, as you can, that we pray for them constantly. Certainly, they can do no less than to pray for their parents. Fathers and mothers, do your children pray for you, or are they too modest? I hope the young people will be considerate of their parents. My father and mother have been dead a long time, but how I would like to shake hands with my dad and tell him how much I love him and feel the callouses on his hands and pick them as I used to when I was a kid, because he was a hard-working farmer and laboring man. But more than that, how I would like to see my mother, how I would like to put my arms around her and thank her for all she did for me. Do you think I would hesitate today to tell her that I love her? No, no, not

if I had a chance. Sometimes young people do not take that opportunity when they have the chance.

Are your children disrespectful to you, parents? Sometime ago I heard a boy refer to his father as the old man, and then I heard him refer to his mother as the old woman. No, I would not speak about my father today that way, nor my mother, and I hope our young people will be taught not to address their father and mother in that way.

When Jesus was on the Mount of Olives with his disciples, he withdrew that he might go and pray in secret to his Father. His heart was heavy; his cross seemed unbearable. He wanted to be alone with his Father; the understanding between Jesus and his Father, the loving trust between father and child; we, too, can have that beautiful relationship as father and child.

Faith that we can receive comfort, strength, and blessings from our heavenly Father through the medium of prayer.

Recently I read these expressions on the subject of "Secret Prayer," and with your permission I should like to read them:

The soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows of the night of spiritual blindness. To pray in secret to our divine Father in heaven brings solace to the aching heart, companionship to the lonely, assurance to the oppressed, light to the wayward, power to the weak, strength to the strong, and the calm conviction that God, our eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer. He knows us for what we really are and not for what we may appear to be. If we are righteous, he is happy. If we are sinful and we go before him alone, and there in the language of the heart tell him we love him and we want his help in doing right, his divine emotions well up within

him, and in his unspeakable majesty and unqualified mercy he takes us in his arms, as it were, and we feel the warmth and the infinite love of his holy person. He waits patiently, but anxiously to breathe his divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our heavenly Father, knowing that before, and as we speak, he knows our every weakness and our every secret desire. We pray to him in the light of this knowledge. There is no masquerade in secret prayer. (Author unknown.)

Youth, keep your faith in God. Do not allow the teachings of the world, despondency, or discouragement cause you to lose your faith in God and in his Son, Jesus Christ.

Men who lose their faith are of all men most unhappy. Youth, you will need great faith. You may not be required to pull a handcart across the plains, but your road may not always be easy, and you will need great faith in God to face the trials of life. Stay close to your Father in heaven and partake of his Spirit through the principle of prayer.

I bear testimony to you that I know God lives, and I know when I live righteously, I can feel his influence, and I know when I waver, the Lord is not pleased.

May the Lord bless us with great faith, that we may live close to him at all times, that we may remember the teachings of this conference, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson, of the Presiding Bishopric, has just spoken to us. We shall now hear from Elder Milton R. Hunter, of the First Council of Seventy. He will be followed by Elder Marion G. Romney.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

IT IS INDEED with humility, my brothers and sisters, that I occupy this position this afternoon. I humbly trust and pray that the Spirit of God will direct the things which I shall say.

If I were to ask you a question and if each of you could answer me individually, I wonder what your answers would be. The question is, What is there in all this world that you would rather have? In other words, if you had one wish, and if that one wish could be granted, what would it be?

I recall that when I was teaching students at the LDS Institute of Religion at Logan, on several different occasions I asked the college students the question which I have just asked you. Almost immediately and invariably those fine young college men would reply, "A million dollars," or they would say, "A Cadillac," or something else of a worldly nature. After due consideration of this problem, we always came to a united conclusion that material things of this world are not the most worth while. They are transitory; they are soon gone. Furthermore, material things do not supply complete satisfaction in life. Invariably our conclusion was that the spiritual things are the most worth while. They are eternal.

We always agreed finally with the great statement made by Father Lehi, wherein he said, "Adam fell that men might be; and men are, that they may have joy." (2 Nephi 2:25.) I know of no other statement in any of our scriptures which expresses the principal purpose of man's existence more aptly than does that one made by Father Lehi.

I believe with all my heart that God the eternal Father wants his children on this earth to have joy, an abundance of joy. I believe, also, that he expects

members of the Church of Jesus Christ of Latter-day Saints, we who have taken upon ourselves the name of Christ, to live an abundant, joyful, happy life. Our lives should be lived in such a way as to bring to us a fulness of joy today, tomorrow, next week, ten years from now, a hundred years from now, a thousand years from now, and even throughout the eternities. I want to remind each of us that God has placed within the reach of the members of the Church of Jesus Christ the possibilities of that joy, that perpetual and eternal joy, if we will just obey the laws that bring that joy into our lives.

Throughout the entire history of mankind, from the days of Adam down to the present time, throughout all nations and among all peoples, there has been a strong urge in the hearts of human beings to have pleasure, to have joy. They have tried every avenue available to man to satisfy that urge.

I suppose that the vast majority of people have felt that if they could accumulate a lot of wealth, then with that money they could buy anything they desired. In other words, they believe that an abundant life, a fulness of joy could be purchased with that wealth. Numerous people have struggled diligently to accumulate wealth, with the result that many of them have become exceedingly rich. Some of them have actually worshiped mammon. (Matt. 6:24; 19:17-26; Luke 16:8-14; 12:15-23.) Doubtless these people found that that wealth brought additional problems, troubles, and sometimes additional sins. In most cases such wealth and the love for it brought additional sorrow. They have found to their great regret that as the Savior said, "... a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.)

I recognize the fact that the possession of a certain amount of money is good.

The Lord wants us to have a certain amount of the material things; but in modern revelation he condemned in strong terms the selfish rich man, as well as the greedy poor man. (D. & C. 56:16-17.)

Other people have felt that they could satisfy that urge for happiness by indulging all of their physical appetites; for example, even some Latter-day Saints have felt that they could satisfy that inner urge for happiness by breaking the Word of Wisdom—by satisfying their appetite for tea, coffee, tobacco, and liquor. Certainly many of them found that those things did not increase their joy. They cut off many of their opportunities for an abundant life, and especially is that true in the case of using alcohol. The devil has found no better tool to bring about poverty, misery, and divorce, and even to lead one into gross sins, than the use of alcohol.

Others have felt that by indulging their sexual emotions, by committing adultery, they could satisfy that inward urge for happiness. It is my opinion that such self-indulgent people, without any exception, find to their regret and chagrin that sin never is happiness. They have found that adulterers become very unhappy in this life, casting from themselves the Spirit of God, and, as the Savior said, their final status will be to be "... cast down to hell and suffer the wrath of Almighty God ..." with the other sinners. (*Ibid.*, 76:103-107; 63:16-18.)

If we cannot find the abundant life and complete happiness in the realm of the physical, wherein lies the basis of happiness? In the first place, I would say that happiness comes from within, and not from without. As the good book says, "... as he [a man] thinketh in his heart, so is he." (Proverbs 23:7.) I shall paraphrase that statement by saying, "As a man thinketh in his heart, so shall his joy become." We control our happiness from within by our thoughts and actions. People can be happy without an abundance of material things, even

living under the most meager circumstances, if they will abide by the laws which bring about happiness.

Now I would like to point out some of the laws upon which happiness is based, although I will not have time to point out all of them. I will suggest, first, as Brother Isaacson has just explained, that we must have faith if we are to be happy. We must have faith in God the eternal Father; that he is actually and literally the Father of our spirits; that he loves us abundantly; and that he controls within his hands, so to speak, the destiny of man and of nations. We must have faith that all will go well under his divine directorship; and that his divine plan will ultimately be fulfilled.

We must have faith in Jesus Christ: faith that he is our Lord, our Master, our Savior, our Redeemer, our Advocate with the Father. We must have faith that through the atoning blood which he spilled, he gave us immortality. We will rise from the grave; we will live again.

Also, we must have faith in the gospel plan of salvation which he proclaimed and an assurance that if we render obedience to that gospel plan we shall come back into the presence of God and receive a glorious exaltation and a fulness of joy.

We must have faith in our fellow men.

We must have faith in ourselves: faith that we can accomplish the things which we righteously take into our hearts to accomplish. I know that we may meet many disappointments; but if we are to be happy, we cannot take them too seriously. We must take them, so to speak, on the chin, and then with faith in our hearts continue forward.

Along with that faith, we must have courage—courage to meet the world with all of its perplexing problems from day to day. We must do away with all fear that is within our hearts. Fear is a destroyer of happiness. It confuses the mind. It brings about many distresses.

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We must remember and do as God told Joshua: "... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.) That is my faith.

I believe, also, that another basic root of happiness is good health. It is quite essential to a fulness of joy. God has blessed us with good health, and it is our job to live in such a way as to maintain that health that we may have an abundance of joy continuously. I know there are some people who are handicapped with poor health, and they are still able to control their thoughts and minds in such a way that they still experience a great amount of joy. However, it is far easier to experience a fulness of joy if our health is good.

I believe that one of the basic roots of happiness is work. When God gave Adam the commandment that he should earn his bread by the sweat of his face, and also proclaimed that the noxious weeds and other similar things that were placed upon the earth, and the troubles that we meet, are here for our own good, God proclaimed a great truth. I know of no thing which gives more joy to our hearts than to have a job that we like, and to do that job efficiently and well. An indescribable amount of peace and satisfaction comes into one's heart through work well done.

President McKay yesterday mentioned one very definite item basic to happiness. It is service. Joy comes as a result of serving our fellow men. We serve our God through service to his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as the result of service, as the result of losing our lives for the Master's sake, with the promise that someday we shall receive eternal life.

The last basic item that I will mention—and it is rather inclusive and a very large one, if we are to be happy today, tomorrow, next week, continuous-

ly, and eternally—is: We must keep all of God's commandments. In other words, we must render obedience to "... every word that proceedeth forth from the mouth of God." (D. & C. 84:44.) You and I have joined the true Church of Jesus Christ. We have taken upon ourselves the name of the Master and have entered into a covenant to keep all of his commandments. The Savior came into this world, according to his own statement, to give us life more abundantly—in other words, that we might have joy, an abundance of joy, a continuance of joy. Thus it is essential that we follow the pathway which the Son of Man marked out for us if we are to receive that abundant life which is a fulness of joy.

We must learn to love the Lord our God with all of our hearts, might, mind, and strength. (Matt. 22:37-38.) We must abide by that Golden Rule (*ibid.*, 7:12) and learn to love our neighbors as ourselves. (*Ibid.*, 22:39.) In this way, and in this way only, shall we have a fulness of joy. There is no other road.

The night before the Savior's crucifixion, he said to his Apostles, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) It is the peace that comes through the Spirit of Jesus Christ; it is the light of Christ that enters into our hearts, that gives us a joy—as the prophets have proclaimed—"... which passeth all understanding. . . ." (Philippians 4:7.)

Also, in addition to the Spirit of Christ, we have received the Holy Ghost, a Comforter, to comfort us in time of distress. This Comforter brings a Godly peace into our hearts.

So again I will say, my dear brothers and sisters, God has placed within your hands and my hands, as members of his kingdom, the way to find joy, the way of life, the way of life more abundantly. I do humbly ask him to bless you and me, that we will keep all of the commandments, that we will

abide by all of the laws basic to happiness. May we make effective in our lives Lehi's statement that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

And this I ask in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

I O YOU WHO are listening in over radio and looking in by television, I extend the hand of fellowship. I sincerely pray that while I speak to you a few moments, I may say something which will be beneficial to you and which, perhaps (and this is my greatest desire), will stimulate you to think of things of eternal value and renew in you a determination to live to obtain them.

To you who are assembled together in this historic Tabernacle I extend the same greeting. I marvel at your faithfulness, your willingness to return to this meetinghouse on this mid-week day and listen to more preaching. I think you are the group who would attend the second session in a stake conference.

Seeing you here, and realizing that many of you attended the Primary conference, so that now you have been in meetings constantly for five days, I am reminded of an experience my wife and I had one time as we rode from St. George to Cedar City. The driver of the automobile in which we rode had with him his little boy, who was just tall enough to stand on his feet and look out through the windshield. He wore cowboy chaps and a cowboy hat. His father told us of two things he liked to do—one was to put on his cowboy clothes and ride his pony, and the other was to go to picture shows. It was difficult to persuade him to terminate either experience when he got at it. They would try to get him home after he had seen a show through once, but he continued to stay on.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. We shall now hear from Elder Marion G. Romney of the Council of the Twelve.

One Sunday morning after Sunday School, he went home. His mother had gone to fast meeting, which followed Sunday School. The boy took off his Sunday clothes and put on his cowboy clothes and then looked for something to eat. Not finding what he wanted, he returned to the meetinghouse to find his mother. Spying her as he came down the aisle, he said, in a rather loud voice, "Mother, why don't you come home? Are you going to stay here and see this thing through three times?"

Gathered together here as we are, and remembering the sustaining of a member of the Quorum of the Twelve and an assistant to that Quorum, I cannot help feeling the loss of Brother Cowley. We listened here just six months ago to his golden voice. I want to read to you one paragraph from his final message. I think it is significant for many reasons. One is that in this paragraph he mentioned Brother Morris, who today fills the vacancy left in the Quorum by his passing. We may be able to catch in this excerpt something of his eloquence and of his humility.

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there

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pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts. (THE IMPROVEMENT ERA, December 1953, p. 962.)

I extend to Brother Morris a hearty welcome as he comes into the Council of the Twelve. I have loved him for a long time. I remember some years ago attending a meeting where he addressed a group of Scout leaders. He said there something which still lingers in my mind. He was talking about boys who had been brought into the Church through the activities of that organization, about their conversion, and then he said this, in substance: That not only had boys been converted from out of the Church, but that many boys born in the Church had been converted. Then he emphasized the truth that whether one is born in the Church or out of the Church, he must be converted in order to receive the blessings of heaven.

I welcome Elder Sill into the Councils of the Church. I have known him for nineteen years now. Back in those days he and I were companion bishops serving under President Joseph L. Wirthlin, who was then our stake president. I know of his ability and of his loyalty. I know that he never let his tithing go unpaid. I remember an occasion when he consulted me about it at the end of the year, when some of his calculations had gone wrong, and he did not have the ready cash to pay his tithing in full. We talked it over, and he went to the bank and borrowed the money to make it up. I am sure he will render a great service.

As I sat here in this conference and realized that it was drawing to a close, I thought of what I might say here in these closing moments which would be of worth to the people of the Church, and this statement from the Prophet came to my mind:

It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom. (D. H. C. 5:403.)

That passage from the Prophet's writings has been on my mind a great deal. He gave it at the end of a long sermon, in which he had been urging the people of his day to make their calling and their election sure. He himself had made his calling and election sure.

The Lord said to the Prophet Joseph Smith on one occasion,

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

And then the Lord specifies in the next sentence the conditions that brought that great blessing to the Prophet Joseph.

Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (*Ibid.*, 132:50.)

He gave that same witness to Heber C. Kimball. I suppose that a man who had that witness would be enjoying the more sure word of prophecy, which the Prophet defines as

... a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (*Ibid.*, 131:5.)

In this conference we have been greatly entertained at times with eloquent oratory. We have been taught by great teachers. We have heard enough truth and direction in this conference to bring us into the presence of

God if we would follow it. We have been taken on to the spiritual mountain and shown visions of great glory, but how many of us have heard that voice saying we would have a part therein.

I want to read a text by which we may test ourselves today and always as to where we stand with reference to our faith and belief in God. It is the 25th verse of the 64th Section of the Doctrine and Covenants:

Wherefore, if ye believe me, ye will labor while it is called today.

In the two paragraphs which precede it, the Lord makes clear three things: First, the meaning of the word *today* as used in the text; second, certain things which his people should do today; and third, some events which will come to pass tomorrow. Here are his words:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

For after today cometh the burning . . . for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

And then follows our text:

Wherefore, if ye believe me, ye will labor while it is called today. (*Ibid.*, 64:23-25.)

I have in my heart a desire to emphasize the importance of doing the will of God now while today lasts. Perhaps more hangs upon what a man does during the short period of his mortal probation than upon his performance in any other period of equal duration since the spirit hosts took sides in the great war in heaven.

Amulek, Alma's missionary companion, speaks to this subject as follows:

. . . now is the time and the day of your salvation; . . .

For behold, this life is the time for men to prepare to meet God; yea, behold, the

day of this life is the day for men to perform their labors.

. . . therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:31-33.)

Nephi taught this same doctrine and went one step farther. He declared that we must not only labor in this life, but that we must also continue that labor until the end of life. He pointed out that the gate by which one enters upon the straight and narrow path is repentance and baptism by water and of fire and the Holy Ghost, and then continued:

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; . . .

. . . ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:19-20.)

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. (*Ibid.*, 31:16.)

Mormon's performance, along with his counsel to his son Moroni, is an heroic example of one's continuing unto the end under the most trying circumstances. You will recall that it was Mormon who led the degenerate Nephites in their final struggle against the Lamanites. And a discouraging and thankless job it was! As he approached the inevitable end, he wrote to his beloved son Moroni, advising that he had just fought an important battle in which he did not conquer, and in which three of his most valiant leaders and a great number of his choice men had been killed. He continued,

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And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. (Moroni 9:3-5.)

Then, notwithstanding these discouraging circumstances, he declares his intention to continue to labor and encourages his son Moroni to do likewise. Listen to his plea and take courage therefrom:

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God. (*Ibid.*, 9:6.)

In the light of these teachings, it would seem to be most unwise to rely upon the doctrine of the so-called second chance and wait until after death to perform our good works. I am acquainted with the doctrine that those who have had no opportunity to hear and receive the gospel in this life will have that opportunity in the world to come, and I rejoice in it. I rejoice in the vision and the revelation received by the Prophet Joseph Smith on the 21st day of January 1836, which teaches this doctrine. The Prophet reported that vision and that revelation in part as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof . . . I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the

Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (D. H. C. 2:380.)

All this I accept with joy. However, it does not teach, and I have never found anything in the scriptures nor in the teachings of the prophets which encourages me to believe, that those who have the gospel taught to them here will be able to make up their loss if they choose to wait for the next life to obey it. I would not advise anyone to take that chance. As I understand the scriptures, taking such a hazard would be fatal.

Amulek, after speaking of "the night of darkness wherein there can be no labor performed," added:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34-35.)

On this point of deferring obedience to the gospel, we might with profit consider the Savior's parable of the ten virgins. I do not remember any provision being made in that parable for the five foolish virgins to enter into the marriage at a later time. I do remember, however, that after the door was shut they, having in the meantime filled their lamps with oil, came saying, "Lord, Lord, open to us," and that his answer was, "Verily I say unto you, I know you not." (See Matt. 25:1-13.)

In 1831 the Lord continued with the lesson he had in mind to teach with this parable. Speaking to the Prophet Joseph, he specified some of the blessings to be received by the five wise virgins. Said he:

And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D. & C. 45:56-59.)

No mention is made in this revelation of the whereabouts of the foolish virgins. Said the Prophet Joseph,

If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles,

which were fixed by an unalterable decree before the world was.

[Otherwise] the disappointment of hopes and expectations at the resurrection would be indescribably dreadful. (D. H. C. 6:50-51.)

In view of these teachings and the many others which carry the message that today is the day for us to perform our labors, it would seem to be wisdom on the part of every soul who has been taught the gospel, to here and now make a daily conscious and sincere effort to live it. And this effort should continue to the end of mortal life. Failing to make such an effort, a person identifies himself as one who does not believe the Lord, for, said he, "... if ye believe me, ye will labor while it is called today."

That we may, by laboring today, inherit the great blessings we have heard so much about in this conference, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve.

The Congregation will now join with the Singing Mothers in singing "Come O Thou Kings of Kings," under the direction of J. Spencer Cornwall.

After the singing Elder Delbert L. Stapley will speak to us.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Come, O Thou King of Kings."

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles



ASSURE YOU, my brothers and and sisters, the southern route to this stand is no shorter than the northern route. I find it rather difficult to be in the caboose of conference speakers, particularly because

I am sitting on the last seat, realizing that many of my brethren have already given part of my message to you.

Through this conference my mind has been upon Brother Cowley. I want to say to you, my brothers and sisters, he was a man of God, one who exemplified

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the calling of apostleship in a high degree. We loved him; he was loved by the people. We were stirred by his inspiring messages.

Today I am glad to welcome into our Council Brother George Q. Morris to fill the vacancy caused by Brother Cowley's passing. Brother Morris is a strong and devoted leader. He brings great strength and wisdom to our council. With all my heart I support and sustain him, and offer him my help.

I welcome also Brother Sterling W. Sill. I am sure he will add greatly to the General Authorities in the quality of service and devotion he gives to the people of the Church.

Last Friday we had the delightful opportunity of listening to the reports and testimonies of the mission presidents. These men, under the direction of the Twelve, are responsible for the missionary program of the Church, which answers the charge of the Redeemer to his Church of the latter days to proclaim the message of the restored gospel to every nation, kindred, tongue, and people.

The Lord said through the Prophet Joseph Smith for the elders of this Church to open their mouths and say to the world,

Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;

And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them. (D. & C. 33: 10-14.)

May I paraphrase that verse: "And ye shall remember the church articles (the laws, commandments, and doctrines) and covenants (the covenant

of baptism, sacrament, priesthood, and of the temple, and all other holy ordinances) to keep them."

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom. (*Ibid.*, 33:17.)

The Savior, appearing to the Nephites on this, the American continent, said,

... ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; ...

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (3 Nephi 27:21-22.)

The Lord again counseled the Nephites:

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church,

and then the Lord adds this significant phrase,

if it so be that they are build upon my gospel.

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (*Ibid.*, 27:7-8, 10.)

My brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. The Church provides for the temporal and spiritual needs of its people. Its missionaries bear the gospel message to all nations. It is set up after the organization of the primitive Church, with prophets, apostles, evangelists, etc., and with au-

thority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the gospel to perfect and exalt man.

We learn in the writings of Nephi that Satan has no power over the hearts of people who dwell in righteousness. The evil and wickedness present in the world today show the power Satan has over the hearts of people, and therefore the promotion of righteousness among men is the important duty of God's servants, and thus they prepare all his children against the days of tribulation preceding the Savior's coming to earth again.

Nephi again admonished his people:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:17, 19-20.)

The beloved King Benjamin counseled his people:

... I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it. (Mosiah 2:41.)

My brothers and sisters, I would plead for faith on the part of the membership of this Church, the faith that is typical of a child, teachable, eager to learn,

willing to accept and to obey, not blindly, but with understanding. I am pleading with you who have entered into the straight and narrow path through faith, repentance, baptism, and receiving the Holy Ghost, to press forward and worthily comply with every ordinance of the gospel.

If men were offered material riches as a reward for years of devoted service, no doubt a decision to accept would be promptly given, even though the price to be paid might overtax their strength and undermine their health. God offers eternal life, glory, exaltation, and the association of himself and Son as a reward to those who diligently serve him to the end of their days. He has no greater gift to bestow. Yet, because of the intangible nature of this gift and the weakness of people's faith, they fail to accept and follow the conditions to obtain this state of peace and happiness in celestial glory.

If men will open their hearts to truth, the Holy Ghost will stimulate their faith to accept the revelations and follow the counsel of divinely appointed leaders. Faith is a gift from God, to be earnestly sought for. It cannot be the type of faith exhibited by Thomas, who would not accept his fellow workers' word that Jesus had risen and appeared unto them, unless he had the privilege of feeling the prints of the nails in his hands and thrusting his own hand into the side of the Savior. It cannot be the type of faith of those who seek after signs upon which they might establish faith.

The Lord revealed to the Prophet Joseph Smith 121 years ago the Word of Wisdom, the Lord's law of health, showing forth the order and will of God in the temporal salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women against their Creator's revealed truth that tobacco is not good for man. But now that science is proving cancer to be

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linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. Why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink—accidents on the highways, homes broken, wives and children suffering and in want, oftentimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith?

Listen to the words of Alma:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

And this is the type of faith, my brothers and sisters, that Latter-day Saints should have, and recognize that scripture is from God, revealed through the Holy Ghost for the blessing and for

the good of God's children, and being our Creator, certainly he would not give us any principle or reveal any truth that was not for our good.

Now may I call your attention to the Church welfare program. This plan was given by revelation and has been implemented in this generation of uncertainties and perplexities to provide the temporal needs and to increase spirituality among our people. Is this plan operating in the homes of the Latter-day Saints?

To be realistic we have to view present economic conditions with some concern. The economy has tightened up. Unemployment is a problem. Church members are experiencing difficulties. Can we depend upon reported improved business trends and non-stable commodity prices to restore and assure a high economic level? What is the condition of our personal affairs? Are we in debt with instalment payments and heavy obligations on our hands? Do we have cash funds in savings or on deposit?

If we should be adversely affected, even temporarily, can we sustain ourselves for a reasonable period without help? We have all been counseled to set our personal affairs in good order. Those who have heeded this counsel, I firmly believe, are wise. Your Church follows its own counsel, cushioning its finances and storing welfare goods to protect the work of the Church, and insofar as possible, the welfare of its members.

Our strength as a people is in unity, emphasized so often by President Clark. This unity is made possible by keeping the commandments of God.

I am firmly convinced our greatest blessings as a Church and people come collectively and not individually. If God were pleased with us individually, it follows he would be pleased with us collectively. Each of us, as an integral part of God's kingdom, either contributes beneficially or adversely to the welfare and blessing of our fellow Church members.

I call your attention to the great patriarch, Enoch, who lived so close to

God that he walked and talked with him and was given great power in the priesthood, to the perfecting and sanctifying of his people. It is said, in the writings of Moses:

... And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. (Moses 7:17.)

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. (*Ibid.*, 7:69.)

Then we read the account of the Savior's visit to the Nephites where he established his kingdom among them. Righteousness was taught the people by the disciples whom Jesus chose, and a condition of righteousness prevailed among all the people. We read in Fourth Nephi that:

... every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

... they did walk after the commandments which they had received from their Lord. ...

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

... and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2-3, 12, 15-16.)

Now in contrast to these two seemingly perfect conditions we have examples of unrighteousness on the part of the people whereby they did not enjoy the full blessings of God that he held out to them through promise if they would but serve him and keep his commandments.

Moses, the great prophet, lawgiver, and friend of God, sought diligently to sanctify the children of Israel that they might behold the face of their God. They would not listen, but hardened their hearts; therefore, God took Moses,

the Holy Priesthood, and the gospel out of their midst and left with them the Lesser Priesthood and the law of carnal commandments, which priesthood and law does not have the power to perfect nor sanctify people.

And then again in our day, as recorded in the 105th Section of the Doctrine and Covenants, the Lord said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. (D. & C. 105:2-5, 9.)

When Brigham Young established our people in the tops of these mountains, he promised them that if they would keep the commandments of God and serve the Lord, that the Lord would temper the elements for their sakes, and their lands should produce bountifully.

Now, I recognize, my brothers and sisters, that a condition of righteousness is becoming better and stronger among the people of the Church. I feel this is true as I make my visits to the stakes of Zion. However, there is room for improvement, and I am sure if we would put into operation the plans that have been developed to reactivate the inactive, that we could bring about a condition of righteousness that would permit the blessings of God to flow to us in rich measure.

In the 42nd Section of the Doctrine and Covenants called the revelation embracing the Law of the Lord, the Lord said to the Prophet Joseph Smith:

And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. (*Ibid.*, 42:78.)

And the Savior said as he walked among men,

If ye continue in my word, then are ye my disciples indeed. (John 8:31.)

In closing, my brothers and sisters, I would plead with the Saints and with all peoples to have the kind of faith that leads to good works, to accept the atoning sacrifice and redeeming power of the Son of God, to keep all his laws and commandments, to walk uprightly and in all holiness before him, that the blessings of heaven might be theirs to enjoy; and his Church prosper and fulfil its great destiny of saving the souls of men.

I bear my testimony and witness to you and all men that this work is of God, and therefore true. May we all enjoy that witness and that testimony, and do all within our power to step forward the interests of this great kingdom, I pray in the name of Jesus Christ. Amen.

SIR ALEXANDER FLEMING

I am no orator. This is the first time I have ever addressed a religious gathering. I may say that the chance of attending this Conference in Salt Lake City was one of the attractions which brought me to the West.

My object in coming to the United States was to attend the Conference of Doctors in Cleveland, but when Dr. Bryner suggested the possibility of being in Salt Lake City at the time of this

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley of the Council of the Twelve.

Many years ago it was said that great men taken up in any way are profitable company. "A great man is a living light fountain," said Carlisle, "in whose radiance it is always good and pleasant to be near."

I took the privilege of sending a note to Dr. Bryner, asking if Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

Thank you, Dr. Fleming, and while you are coming to the rostrum, I will tell the audience that Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

We welcome Dr. Fleming as a great man, and will appreciate a few words from him to this congregation.

Conference, that plus other things brought us to the West.

I am not of your Church. I belong to the Church of Scotland, into which I was born some 72 years ago, but no one could fail to be impressed as I have been this afternoon by attending this Conference and hearing the speeches, and I am very glad that I have been given the opportunity of saying thank you for the privilege I have had in coming here, and I can only say thank you again, and wish you well.

PRESIDENT DAVID O. MCKAY

NOW, my brethren and sisters, the hour is drawing to a close, wherein our great conference gathering will soon have become an event of the past. The sessions themselves will be mere history, but the

messages, we hope, will ever remain on the tablets of our memories and will become moving factors in our daily lives.

There are one or two features I should like to name before announcing the closing hymn and benediction. It has been most gratifying to see the number of

young people, college boys and girls, who have attended these sessions. I refer not only to the 350 or 400 students from Brigham Young University but to others with them, who have taken places throughout the congregation and who have manifested an interest in spiritual things. This is most encouraging. They have come voluntarily showing their eagerness to know something about the real things of life.

It has been most gratifying to note how the Spirit of the Lord has directed the remarks of members of the Council of the Twelve, the Assistants, the Seventy, and the Bishopric, and how frequently and impressively the messages have been directed to the young folks. We love them. We have confidence in them. We hope the messages will be read by others whom they have represented.

And now in conclusion I should like to say just one word or two and associate the thoughts with a very remarkable saying of the Savior. He repeated it several times. It is a paradoxical statement. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

That form is recorded in the tenth chapter of Matthew, and over in the sixteenth chapter the Savior repeats it again in a little different way: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

The pith of that paradox is found in the use of the word *life*. You cannot take it literally, that you are spending your life, your mortal life, that you are going to sacrifice your life in mortality, but it rather suggests two planes in life: the baser and the higher, the animal and the spiritual. You can apply it, with those two ideas in mind, in any phase of our activity.

In closing this conference I should like to apply it in two phases. First, either saving our lives or losing them in the *home*. Children may lose their lives in attempting to save them. The home is

the foundation of society. It is a sacred institution to members of the Church of Christ. We believe in the eternity of the marriage covenant, in harmony in the home. Indeed our ideal is to have home just a little taste of heaven. Children constitute a very important part of the Latter-day Saint home.

We believe in obedience of children to parents. Young people in their teens particularly, strike out to find pleasure, to save themselves, to seek to gratify desire; they seek to achieve some sensation, some thrill, which may or may not be in harmony with the wishes of the parents. If out of harmony with the desire and advice of the parents, then those children seek to save themselves and in so doing may lose the happiness they seek.

Indeed, we find it applicable even among friends. One of our writers, not called a poet, but he is a very good, practical philosopher, Rotarian, said, and this is to you young people:

"You ought to be true for the sake of the folks

Who believe you are true.

If you're false to yourself, be the blemish but small,

You have injured your friends; you've been false to them all."

And this is better:

"You ought to be fine for the sake of the folks

Who think you are fine.

If others have faith in you, doubly you're bound

To stick to the line.

It's not only on you that dishonor descends:

You can't hurt yourself without hurting your friends."

Can you lose yourself for the good of your friends? If so, you will be happy. Higher than that, can you lose your impulses, your desires, for the love you have for your parents? If so, you will save your life and your home.

Husbands, that applies to you. Very frequently discords arise in the home because husbands desire to save their own dignity and have their own way, have their own wishes carried out. Wives desire the same. Some exercise their prerogative to have the last word. Husbands are sometimes even more eager to have it than wives. Each really is trying to save himself or herself, and instead of having harmony and peace in the home there arises discord. Instead of saving the life of harmony in the home, you lose it, merely because you are seeking to save your own selfish life, or have your own selfish way. Better to lose that desire. Say nothing, and in losing your desire and that feeling of enmity, of ruling, of governing, you say nothing, and you gain your life in the home.

In a broader sense you can apply that to life. Browning in that great poem "Paracelsus" illustrates that same truth. You remember how he started out to save himself, that is, to gain knowledge as a great scientist with the intention of handing it down haughtily to the people. Festus, his friend, said, "You had better not withdraw from the people." That is the great benefactor.

But Paracelsus was haughty. He was proud. When Festus warned him, Paracelsus answered, saying, "Festus, are there not two experiences in the life of a diver? One, when a beggar he prepares to plunge, one when a prince who rises with his pearls. Festus, I plunge." His friend said, "We await you when you rise."

Years afterwards, after a life of scientific inquiry, and a successful life, his friend found him on his deathbed in a Greek conjurer's house. Without going into the story I will merely say, Paracelsus recognizing his friend, said: "Festus, I have found the secret of life."

"What is it? All that I have depends on that answer."

And the great philosopher said: "It is this: Live in all things outside your-

self by love. That was the life of God. It ought to be our life."

In harmony with that, I read what the Prophet Joseph said, quoting the passage with which our conference opened:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:2-3, 5-6.)

"He that would save his life" in the home, in business, in society, in politics, and particularly in association with his fellow men should lose that life for the good of others. "He that will lose his life for my sake shall find it." (See Matt. 16:25.)

God bless you stake presidents, presidencies, high councilmen, bishoprics of wards, members of Melchizedek Priesthood quorums, Aaronic Priesthood quorums, members of the auxiliary organizations—Relief Society, Sunday School, Young Men's and Young Women's Mutual Associations, Primary Associations.

Now I have included the entire membership of the Church, excepting the little babes. I repeat, God bless you that the spirit of this great conference may go with you to bring peace into your hearts as you lose yourselves for the good of others; harmony in your homes as you curtail that impetuous tendency to cause discord, as you control that tongue and do not say the thing that hurts.

God bless the youth throughout the world, members of the Church particularly, that they may seek first the kingdom of God and his righteousness, that all else may be added unto them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We express gratitude and commendation to all who have assisted during Conference sessions, particularly the Millennial Chorus, under the direction of Elder Keddington, at the Priesthood Meeting, the Tabernacle Choir, Brigham Young University Combined Choruses, and the Relief Society Singing Mothers this day.

They will now sing "O May I Know the Lord as Friend," under the baton of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Milan D. Smith, president of the Union Stake, whose presence here we deeply appreciate.

Selection by the Relief Society Singing Mothers, "O May I Know the Lord as Friend."

President David O. McKay:

Tonight the Book of Mormon Oratorio will be presented in this Tabernacle. Please apply the Golden Rule as you drive along the highways to your homes.

After the benediction by President Milan D. Smith, this Conference will be adjourned for six months.

The benediction was offered by President Milan D. Smith, President of the Union Stake.

Conference adjourned for six months.

The congregational singing of the

Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Millennial Chorus, under the direction of A. Burt Keddington, furnished musical numbers at the General Priesthood meeting.

The Brigham Young University Combined Choruses furnished the choral music for the Monday morning and afternoon sessions. Don L. Earl was the conductor at the morning meeting, and Crawford Gates directed the singing of the Choruses at the afternoon meeting.

The Relief Society Singing Mothers, under the leadership of Sister Florence Jepperson Madsen, furnished the choral numbers for the Tuesday morning and afternoon sessions.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also in the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference

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